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THE
ADVENTURES
OF
TELEMACHUS,
THE
SON OF ULYSSES.

Translated from the FRENCH of
Francis SALIGNAC de la MOTHE-FENELON,
Archbishop of CAMBRAY.

By PERCIVAL PROCTOR, M. A.

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*Idomeneus relates to Mentor the Artifices of his two Ministers,
and his sufferings occasioned by their pernicious Councils.*

THE
ADVENTURES
OF
TELEMACHUS.
BOOK THE THIRTEENTH.

A R G U M E N T.

Idomeneus relates to Mentor his confidence in Protefilaus, and the artifices of that favourite, in concert with Timocrates, to betray him, and effect the destruction of Philocles : he confesses, that being prejudiced against him by these two confederates, he sent Timocrates to kill him while he was abroad on an expedition with the command of a fleet ; that Timocrates having failed in the attempt, Philocles forbore to avenge himself by taking his life, but resigning the command of the fleet to Polimenes, who had been appointed to succeed him in the written orders for his death, he retired to the isle of Samos : Idomeneus adds, that though he had at length discovered the perfidy of Protefilaus, yet even then he could not shake off his influence.

THE mild and equitable government of Idomeneus, soon drew the inhabitants of the neighbouring countries, in crowds to Salentum, to be incorporated with his people, and share the felicity of his reign. The fields, which had

been long overgrown with thorns and brambles, now promised a rich harvest, and fruits that were till then unknown; the earth opens her bosom to the plough-share, and prepares her treasures to reward the husbandman; hope sparkles in every eye; innumerable flocks spread over the vallies, and the hills; the mountains resound with the lowings of the cattle, which, in large herds, share the pasture with the sheep; and the pasture thus manured, becomes more fertile, in proportion to the number that it feeds. These flocks and herds were procured by the contrivance of Mentor, who advised Idomeneus to exchange, for them, with the Peucetes, a neighbouring people, all the superfluities prohibited by the new regulations at Salentum.

At the same time, the city and the surrounding villages were filled with the youth of both sexes, who had long languished in dejection and indigence, and dreaded to marry for fear of increasing their distress. Perceiving at length, that Idomeneus had adopted sentiments of humanity, and would become the father of his people; their fears of hunger, and of the various scourges with which heaven chastises the earth, immediately vanished. Nothing was heard, but shouts of joy, and the nuptial songs of husbandmen, and shepherds: Pan himself appeared to be among them; and Fauns and Satyrs to mingle with the nymphs in the dance, which the rural pipe prompted in the chequered shade. The

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joy was universal ; but the joy was no where perverted into riot : it served only as a relaxation from their labour ; and that labour rendered it, at once, more poignant and more pure.

The old men who were astonished to see, what they had never dared to hope through the whole course of a long life, burst into tears with excess of tenderness and joy. Their rapture soon kindled into devotion, and raising their tremulous hands to heaven, they cried out, “ Bless, O mighty Jupiter ! the prince that resembles thee ; and is himself the greatest blessing thou couldst bestow upon us. He is born for the benefit of mankind : do thou repay him the benefits that we receive at his hands. The children of these marriages, and their descendants to the last generation, will be indebted to him for every thing they enjoy ; nay even for their existence, and he will be truly the father of his people !” The young couples that were married, expressed their joy, by singing the praises of him from whom their happiness was derived : his name incessantly employed their lips, and his image filled their hearts : they thought themselves happy, if they could see him ; and they feared his death, as the greatest evil that could befall them.

Idomeneus now confessed to Mentor, that he had never enjoyed any pleasure, equal to that of diffusing happiness and exciting affection : “ It is a pleasure, said he, of which I had no idea. The greatness of a prince, appeared to

me to consist in his being the object of fear: and that the rest of mankind were made only for him. What I had heard of kings that were the love and the delight of **their** people, I despised as a fable; but I now revere it as a truth. I will, however, acquaint you, by what means these false notions, the source of my misfortunes, were early planted in my heart.

“ Among other persons, he who had the greatest share of my affection, when I was young, was Protefilaus. He was somewhat older than myself; his natural disposition, which was sprightly and enterprizing, exactly corresponded with my own; he entered into all my pleasures, he flattered all my passions, and he endeavoured to render me suspicious of another youth whom I also esteemed, whose name was Philocles. Philocles had great reverence for the Gods, an elevated soul, and obedient passions: he placed greatness, not in the acquisition of power, but the conquest of himself, and in never stooping to an unworthy action: he often warned me of my faults with freedom; and when he could not venture to declare his sentiments, his silence, and the sorrow that was apparent in his countenance, sufficiently convinced me, that I had given cause for reproach.

“ At first I was pleased with this sincerity; and I frequently protested, that I would always listen to the truths he told me, as the best preservative against flattery: he directed me how
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to walk in the steps of Minos, and render my people happy: his wisdom was not, indeed, equal to thine; but I now know, that his maxims were good. By degrees, however, the artifices of Protefilaus, who was jealous and aspiring, succeeded. The frankness and integrity of Philocles disgusted me: he saw himself decline under the ascendancy of Protefilaus, without a struggle; contenting himself with always telling me the truth, whenever I would hear it; for he had my advantage, and not his own interest in view.

“ Protefilaus insensibly persuaded me, that he was of a morose and haughty disposition; that he censured my conduct, from a spirit of discontent; that he asked me no favour, only because he disdained to own any thing to my liberality; and aspired to the character of a man superior to any honours, that could be conferred by his prince. He added, that this youth, who spoke to me so freely of my faults, spoke of them also with the same freedom to others; that he insinuated, I was little worthy of esteem; and that, by thus depreciating me in the eyes of the people, and by the artful parade of an austere virtue, he intended to open himself a way to the throne,

At first I could not believe that Philocles intended to deprive me of my crown: there is, in true virtue, something open and ingenuous, which no art can counterfeit, and in which, if

we are attentive, we cannot be mistaken. But I began to be weary with the steadiness with which Philocles opposed my follies ; and the flattering compliance of Protefilaus, and his indefatigable industry to procure me new pleasures, made me still more impatient of his rival's austerity.

“ Protefilaus, in the mean time, perceiving that I did not believe all that he had told me of Philocles ; and his pride disdaining the suspicion, which his falshood had deserved, resolved to say nothing more to me about him, but to remove my doubts, by stronger evidence than words: he therefore advised me, to give him the command of some ships that were fitted out against a fleet of the Carpathians : “ You know, said he, that my commendations of Philocles cannot be suspected of partiality ; he is naturally brave, and has a genius for war ; he is fitter for this service, than any other person you can employ ; and I prefer the advancement of your interest, to the gratification of my own resentment.”

This instance of generous integrity in a man, to whose conduct I had intrusted the most important affairs, delighted me : I embraced him in a transport of joy, and thought myself superlatively happy to have placed my confidence in a man, who appeared to be superior to passion and to interest. But, alas ! how much are princes to be pitied ! This man knew me much better than I knew myself ; he knew, that kings
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are generally indolent and mistrustful : mistrustful, by perpetually experiencing the artifices of the designing and corrupt ; and indolent, by the pleasures that solicit them, and an habit of leaving all business to others, without the trouble of even thinking for themselves : he knew, therefore, that it would be no difficult task to render me jealous of a man, who would infallibly perform great actions ; especially, when his absence gave him all the opportunities that he could wish for to entrap him,

“ Philocles foresaw, at his departure, what would happen : “ Remember, said he to me, that I can now no longer defend myself ; that you will be accessible, only to my enemy ; and that while I am serving you at the hazard of my life, I am likely to obtain no other recompence than your indignation.” “ You are mistaken, said I : Protefilaus does not speak of you, as you speak of him ; he commends, he esteems you, and thinks you worthy of the most important trust ; if he should speak against you, he would forfeit my confidence : go, therefore, without fear ; and think only of rendering me effectual service.” He departed, and left me in uncommon perplexity.

“ I confess to you, Mentor, that I saw, very clearly, the necessity of consulting many people ; and that nothing could more injure my reputation, or the success of my affairs, than an implicit resignation to the counsels of an individual. I
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knew from experience, that the prudent advice of Philocles had preserved me from many dangerous errors, which the haughtiness of Protefilaus would have led me into: I was conscious, that, in Philocles, there was a fund of probity and wisdom, that I did not find in Protefilaus; but I had suffered Protefilaus to assume a kind of dictatorial manner, which at length I found myself scarce able to resist. I grew weary of consulting two men, who could never agree; and foolishly chose rather to hazard something in the administration of my affairs, that I might breathe in quiet. I did not dare to assign the motives of so unmanly a choice, even to myself; but these motives still continued their secret influence in my heart, and directed all my actions.

“ Philocles surprised the enemy, gained a compleat victory, and was hasting home to prevent the ill offices he had reason to fear; but Protefilaus, who had not had time to effect his purpose, wrote him word, that it was my pleasure he should improve his victory, by making a descent upon the island of Carpathus. He had, indeed, persuaded me, that it might easily be conquered; but he took care, that many things necessary to the enterprize, should be wanting: he gave Philocles also such orders, as could not fail to embarrass him in the execution of it. In the mean time, he engaged one of my domestics, a man of corrupt manners, who was much about me to observe all that passed, even to the
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the minuteſt incident, and relate every particular to him; though they appeared ſeldom to ſee each other, and never to agree.

This domeſtic, whoſe name was Timocrates, came to me one day, and, as a great ſecret, acquainted me, that he had diſcovered a very dangerous affair: “ Philocles, ſays he, intends, by the aſſiſtance of your forces, to make himſelf king of Carpathus. The officers are all in his intereſt; and he has gained the private men, partly by his liberality, but principally by the pernicious irregularities which he tolerates among them. He is greatly elated by his victory; and here is a letter, which he has written to one of his friends, concerning his project of aſſuming royal power, which, after ſuch evidence, it is impoſſible to doubt.”

“ I read the letter, which appeared to me to be in the hand-writing of Philocles; but it was a forgery, concerted and executed between Proteſilaus and Timocrates. I was aſtoniſhed at this letter; I read it again and again; and when I called to mind, how many affecting proofs Philocles had given me of diſintereſted fidelity, I could not prevail upon myſelf to believe that he was the writer: yet ſeeing the characters which I thought were certainly his, what could I determine?

“ Timocrates, perceiving that his artifice had thus far ſucceeded, he pushed it ſtill farther:

“ May

“ May I presume, said he, hesitating, to make one remark upon this letter? Philocles tells his friend, that he may speak in confidence to Protefilaus of one thing; but he expresses that one thing by a cypher. Protefilaus is certainly an accomplice in the project of Philocles, and they have accommodated their differences at your expence. You know, it was Protefilaus that pressed you to send Philocles against the Carpathians; and for some time, he has desisted from speaking disadvantageously of him, as he has been used to do: on the contray, he now takes every opportunity to excuse and commend him; and they have frequently met upon very friendly terms. There is no doubt, that Protefilaus has concerted measures with Philocles, to share the conquest of Carpathus between them. You see, that he urged you to this enterprize, against all rules of prudence and of policy; and that, to gratify his ambition, he has endangered the loss of your fleet: is it possible, that he would have rendered himself thus subservient to the ambition of Philocles, if any enmity had still subsisted between them? It is manifest, that they are associated in a design to aggrandize themselves, and perhaps to supplant you in the throne. By thus revealing my suspicions, I am sensible that I expose myself to their resentment, if you continue to entrust your authority in their hands: however,
since

“since I have discharged my duty, I am regardless of the event.”

“The last words of Timocrates, made a deep impression on my mind: I no longer doubted the treason of Philocles; and I suspected Protefilaus as his friend. In the mean time, Timocrates was continually telling me, that, if I waited till Philocles had made a conquest of Carpathus, it would be too late to frustrate his designs: “You must, says he, secure him, while he is in your power.” But I was struck with such horror at the deep dissimulation of mankind, that I knew not whom to trust; after having discovered the treachery of Philocles, I knew no man, whose virtue could preclude suspicion. I resolved to cut off Philocles immediately; but I feared Protefilaus; and knew not with respect to him, what course to take: I feared equally to find him guilty, and to trust him as innocent.

“Such was the perplexity of my mind, that I could not forbear telling him, that I had some suspicions of Philocles. He heard me with an appearance of the greatest surprize: he reminded me of his integrity and moderation, in many instances; he exaggerated his services; and omitted nothing that could strengthen my suspicions of there being too good an understanding between them. Timocrates, on the other hand, was equally diligent on his part, to fix my attention upon every circumstance, that favoured the notion of a confederacy; and urged me conti-

nually to destroy Philocles, while it was in my power. How unhappy a state, my dear Mentor, is royalty! and how much are kings the sport of other men, while other men seem trembling at their feet!

I thought I should shew a stroke of profound policy, and totally disconcert Protefilaus, if I should cut off Philocles immediatly, by sending Timocrates secretly to the fleet for that purpose. Protefilaus, in the mean time, proceeded in his dissimulation, with the steadiest perseverance, and most refined subtilty: he deceived me, by appearing to suffer himself to be deceived. I sent away Timocrates, who found Philocles greatly embarrassed in making his descent, for which he was wholly unprovided: Protefilaus, imagining his forged letter might fail of its effect, had taken care to have another resource, by making an enterprize difficult which he had persuaded me would be easy, and the miscarriage of which, therefore, could not fail of exposing Philocles to my resentment. Philocles, however, sustained himself under all difficulties, by his courage, his genius, and the affection of the forces he commanded. There was not a man in the army, who did not see, that the project of a descent was rash and impracticable; yet, every one applied to the execution of it, with the same activity and zeal, as if his life and fortune depended upon its success; and every one was ready to hazard his life, under a commander, so universally revered

renced for his wisdom, and esteemed for his benevolence.

“ Timocrates had every thing to fear, from an attempt upon the life of a general, in the midst of an army by which he was adored : but ambition is always blind ; and he saw neither difficulty, nor danger, in any measure, that could gratify Protefilaus, in conjunction with whom he flattered himself to govern me without controul, when Philocles should be dead. Protefilaus could not bear the presence of a man, whose very looks were a silent reproach, and who could disappoint all his projects by disclosing them to me.

“ Timocrates having corrupted two officers, who were continually about the person of Philocles, by promising them a great reward in my name ; sent him word, that he had some private instructions to communicate to him from me, and that those two officers only must be present. Philocles immediately admitted them to a private room, and shut the door. As soon as they were alone, Timocrates stabbed him with a poignard, which entering obliquely, made but a slight wound. Philocles, with the calm fortitude of a man familiar with danger, forced the weapon from his hand, and defended himself with it against the assassins, at the same time calling for assistance : several who were waiting without, immediately forced the door, and disengaged him from his assailants, who, being in great confu-

sion, had made a feeble and irresolute attack. They were immediately secured; and such was the indignation of the soldiers, that they would have been immediately torn to pieces, if Philocles had not interposed. He then took Timocrates aside, and asked him, without any token of resentment, what had prompted him to so horrid an attempt. Timocrates, fearing he should instantly be put to death, made haste to produce the written order which I had given him, to destroy Philocles; and as every villain is a coward, he thought only of preserving his own life, and, therefore, without reserve, disclosed to Philocles the whole treachery of Protefilaus.

“ Philocles was astonished to discover so much depravity in the heart of man, but he pursued the plan of moderation; he thought himself not a match for the malice of mankind, and therefore determined no longer to struggle with it. He declared to the whole army, that Timocrates was innocent; he secured him from their resentment, and sent him back to Crete in safety. He then gave up the command of the army to Polimenes, whom I had appointed by a written order, to succeed him after Philocles should be killed; and having exhorted the troops to continue steadfast in the fidelity they owed me, he embarked in a small vessel in the night, which landed him upon the island of Samos, where he still lives happily in poverty and solitude. He procures a scanty subsistence, by working as a statuary;
and

and renounces all commerce with men, who are perfidious and unjust; he has a particular aversion to kings, whom he believes to be the least discerning, and the most unhappy of men."

Mentor, interrupting Idomeneus, said: "Was it long before you discovered the real truth?"

"No, replied Idomeneus; but I discovered it by degrees. It was, indeed, not long, before Protefilaus and Timocrates quarrelled; for it is, with great difficulty, that the wicked can agree; and their dissention at once discovered the depth of the abyss, into which they had plunged me."

"Well, said Mentor, and did you not immediately resolve to dismiss them both?" "Alas! said Idomeneus, can you be so ignorant of my weakness, or the perplexity of my situation? When a prince has once delivered up himself, with implicit confidence, to enterprizing and designing men, who have the art of rendering themselves necessary, he must never more expect to be free. Those, whom he most despises, he most distinguishes by his favour, and loads with benefits. I abhorred Protefilaus, and yet left him in the full possession of all my authority. Strange infatuation! I was happy to think I knew him, yet I had not resolution enough to avail myself of that knowledge, and resume the power with which I had invested him. I found him, indeed, pliant and attentive; assiduous in soothing my passions, and very zealous to advance my interests. I had, besides, some reasons which

enabled me to excuse my weakness to myself : having, unhappily, never chosen persons of integrity to manage my affairs, I doubted whether there was any such thing in the world. I considered virtue, rather as a phantom than a reality ; and that it could be a matter of no great consequence to get out of the hands of one bad man, with great struggle and commotion, merely to fall into the hands of another, who would be equally interested, and equally insincere. In the mean time, my fleet commanded by Polimenes, returned to Crete : I thought no more of the conquest of Carpathus ; and Protefilaus was not so great a master in dissimulation, but that I could perceive he was greatly mortified, to hear that Philocles was in safety at Samos."

" But, said Mentor, (again interrupting Idomeneus) though you still continued Protefilaus in his post, did you still trust your affairs implicitly to his management ?" " I was, answered the king, too much an enemy to business, and too indolent to take them out of his hands : the trouble of instructing another, would have broken in upon the plan of life which my indolence had formed, and I had not resolution to attempt it. I chose, rather, to shut my eyes, that I might not see the artifices that were practised against me ; and contented myself with acquainting a few of my favourites, that I was not ignorant of his perfidy. Thus I thought myself but half deceived, by knowing that I was deceived. I
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sometimes made Protefilaus sensible, that I was offended at his usurpation; I frequently took pleasure in contradicting him, in censuring him publickly for something he had done, and deciding contrary to his opinion: but he knew my supineness and inactivity too well, to have any apprehensions upon this account; he always returned resolutely to the charge, sometimes with importunity, sometimes with softness and insinuation; and, whenever he perceivd that I was offended with him, he was doubly assiduous in furnishing such new amusements as were most likely to sooth and soften me, or to engage me in some new affair which he knew would make his assistance necessary, and afford him an opportunity of displaying his zeal for my reputation.

“ Though I was always upon my guard, yet this method of flattering my passions, always succeeded. He knew all my secrets, he relieved me in every perplexity, and he made the people tremble at my name. I could not, therefore, resolve to part with him; though by keeping him in his place, I put it out of the power of honest men to shew me my true interest. From that moment, all liberty of speech was banished from my councils; truth withdrew far from me; and error, the harbinger of the fall of princes, perpetually punished me, for having sacrificed Philocles to the cruel ambition of Protefilaus. Even those who were most zealously affected to my person and government, thought themselves dispensed

dispensed from undeceiving me, after so dreadful an example; and even I myself was secretly afraid, that truth should pierce through the cloud of flattery that surrounded me, and reach me with irresistible radiance; for I should have been uneasy at the presence of a guide, which I could not but approve, yet wanted resolution to follow; for my own indolence, and the ascendancy which Protefilaus had insensibly acquired over me, concurred to make me despair of ever recovering my liberty. I was conscious to a shameful situation, which I wished to conceal from others and myself. You know, my dear Mentor, that vain pride, and false glory, are hereditary to kings, who can never bear to confess an error; to conceal one, they are obliged to commit an hundred; and rather than acknowledge ingenuously that they have been once deceived, they will suffer themselves to be deceived for ever. Such is the situation of weak and indolent princes; and such was mine, when I set out for the siege of Troy!

“ At my departure, I left the sole administration of my government, to Protefilaus; and he behaved during my absence, with great arrogance and inhumanity. The whole kingdom of Crete groaned under his tyranny; but no man dared to inform me of the oppression of my people: they knew I dreaded the sight of truth; and that I always gave up to the cruelty of Protefilaus, those who presumed to speak to his dis-

disadvantage : but the mischief increased, in proportion to the fear that concealed it. He afterwards obliged me to dismiss the valiant Merion, who had followed me to the siege of Troy, and acquired immortal honour ; he grew jealous of him after my return ; as he did of every man, who was distinguished, either by my favour, or his own virtue.

“ Know then, my dear Mentor, that from this source sprang all my misfortunes : the revolt of the Cretans, was not so much occasioned by the death of my son, as by the vengeance of the Gods whom my follies had incensed, and the hatred of the people, which had been drawn upon me by the means of Protefilaus. When I imbrued my hands in the blood of my son, the Cretans, worn out with a tyrannical government had exhausted all their patience ; and the horror of that action, only threw off the veil from what had long remained concealed in their hearts.

“ Timocrates attended me to the siege of Troy ; and gave private intelligence to Protefilaus, by letter, of all that he could discover. I knew that I was in captivity ; but, instead of making an effort to be free, in despair I dismissed the subject from my thoughts. When the Cretans revolted at my return, Protefilaus and Timocrates were the first who fled ; and would certainly have abandoned me, if I had not been obliged to fly almost at the same time. Be assured, my dear Mento, that those who are insolent

in prosperity, are abject and timid in adversity: the moment they are dispossessed of their authority, all is consternation and despair; in proportion as they have been arrogant, they become servile; and they pass in an instant, from one extremum to the other."

"But how comes it, said Mentor, notwithstanding you perfectly knew the wickedness of these men, that you still suffer them to be about you? I am not surprized at their following you hither, because they had no prospect of greater advantage; and I can easily conceive, that you might afford them an asylum in this rising city, from a principle of generosity: but why do you still deliver yourself up to their management, after such a dreadful experience of the mischiefs it must produce?"

"You know not, said Idomeneus, how useless is repeated experience to the indolent, who are equally averse to business and reflection: they are, indeed, dissatisfied with every thing; but, for want of resolution, they reform nothing. An habitual connection with these men, which many years had confirmed, at length linked me to them, by shackles that I could not break. As soon as I came hither, they precipitated me into all the extravagant expence, of which you have been witness; they have exhausted the strength of this infant state; they involved me in the war which, without your assistance, must have overwhelmed me; and I should soon have experienced at Salentum, the same misfortunes which
banished

banished me from Crete. But you have, at once, opened my eyes, and inspired me with courage. In your presence, I am conscious to an influence for which I cannot account; and since your arrival, I feel myself a new being, in a more exalted state."

Mentor then asked Idomeneus, how Protefilaus had conducted himself, during the change of measures which had lately taken place. "He has behaved," replied Idomeneus, "with the most refined subtilty. At your first arrival, he laboured to alarm my suspicions by indirect insinuations: he alledged nothing against you himself; but others were perpetually coming to inform me, that the two strangers were justly to be feared: "One of them, said they, is the son of the crafty Ulysses; the other seems to have deep designs, and to be of a dark and involved spirit. They have been accustomed to wander from one kingdom to another, and it is probable they may have formed some design against this. It appears, even by their own account, that these adventurers have caused great disturbances in the countries they have visited; this state is still in its infancy, and not being firmly established, is easy to be subverted by the least commotions.

"Protefilaus was silent upon this subject; but he took pains to insinuate, that the reformation, which, by your advice I had begun, was dangerous and extravagant. He urged me, by arguments drawn from my particular interest: "If,

said he, you procure ease and affluence for your people, they will labour no more; they will become insolent, intractable, and factious: weakness and distress only, can render them supple and obedient." He frequently endeavoured to gain his point, by assuming his former ascendancy over me; but he concealed it under an appearance of zeal for my service: "By easing the burden of your people, said he, you will degrade the regal authority; which would be an irreparable injury, even to the people themselves: nothing but keeping them in the lowest subjection, can preserve them from discontent, and faction."

To all this I replied, that I could easily keep my subjects to their duty, by winning their affections; by exerting all my authority, without abusing it; by steadily punishing all offenders; by taking care that children should be virtuously educated; and by maintaining such discipline among the people, as should render life simple, sober, and laborious. What! said I, can no people be kept in due subjection, but those that are perishing with hunger? What inhumanity! What brutal policy! How many nations do we see governed with lenity, who are inflexibly loyal to their prince? Faction and revolt are the effects of restlessness and ambition in the great, whose passions have been indulged beyond bounds, and who have been suffered to abuse freedom into licentiousness; of the effeminacy, luxury, and idleness,

idleness, of great numbers of all ranks ; of too large a military establishment, which must consist of persons, wholly unacquainted with every occupation that can be useful in a time of peace ; and chiefly of the wrongs of an injured people, whom oppression and severity, have at last made desperate. The pride, and the indolence of princes, which render them incapable of that vigilance, which alone can prevent commotions in the state, are the first causes of tumult and insurrections ; and not the secure and peaceful repast of the husbandman, upon that bread which he has obtained by the sweat of his brow."

" When Protefilaus perceived that I was inflexible in these principles, he totally changed his method of proceeding ; he began to practise those very maxims, which he had laboured in vain to subvert ; he pretended to adopt them from conviction, and with a relish ; and expressed great obligations to me, for removing his prejudices, and illuminating his understanding. He anticipates my very wishes : and, in order to relieve the poor, he is the first to represent their necessities, and to exclaim against unnecessary expence. He is, you know, even become eloquent in your praise ; he expresses the greatest confidence in your wisdom and integrity ; and neglects nothing that he thinks will give you pleasure. His friendship with Timocrates seems to decline ; Timocrates is endeavouring to throw off his dependance ; Protefilaus is become jealous of him ;
and

and it is, in a great degree, by their disagreement, that I have discovered their perfidy."

"You have then, said Mentor, with a smile, been weak enough to suffer, even by detected villainy; and to continue so many years subservient to two traitors, after you discovered their treason." "Alas! said Idomeneus, you know not the power of artful men, over a weak and indolent prince, who has put the whole management of his affairs into their hands: besides, Protefilaus, as I have already told you, now enters zealously into all your projects for the advantage of the state."

"I know but too well, said Mentor, with a serious air, that, of those that surround a prince, the wicked prevail over the good. Of this truth you are yourself a dreadful example: you say, that I have opened your eyes with regard to Protefilaus; yet they remain so closed, as to trust the administration of your government, to a wretch who is unfit to live. It is time you should learn, that a wicked man may perform good actions; that men of the most abandoned principles and disposition may do good, when it serves their purpose, with the same facility as evil. They do evil indeed without reluctance, because they are withheld neither by sentiment nor principle; but it is also true, that they do good without doing violence to themselves, because the success even of their vices, depends upon appearances of virtue,

tue, which they do not possess ; and because they gratify their own depravity, while they are imposing upon mankind. They are however, incapable of virtue, though they seem to practise it ; but they are very capable of adding to their other vices, the most odious of them all, hypocrisy. While you continue resolute and peremptory, that good shall be done, Protefilaus will be ready to follow your example to preserve his authority : but if he perceives the least tendency to relaxation, he will use his utmost efforts to bewilder you again in perplexity and error ; and resume his natural haughtiness, and dissimulation. Is it possible that you should live with honour or with peace, while you behold such a wretch as Protefilaus continually at your side ; and remember, that the faithful and the wise Philocles still lives in poverty and disgrace in the isle of Samos ?

“ You acknowledge, O Idomeneus ! that princes are misled, by enterprizing and designing men who are about them ; but you should remember, that princes are liable to another misfortune by no means inferior, a propensity to forget the services and virtues of those who are absent. Princes being continually surrounded by a multitude, are not forcibly impressed by any individual ; they are struck only with what is present and agreeable : every
thing

thing else is presently forgot; virtue, in particular, affects them less than any other object, for virtue can seldom please, because virtue opposes and condemns their follies. Is it therefore astonishing that such princes are not beloved, since they themselves love only pomp and pleasure?"

The END of the THIRTEENTH BOOK.



*Virtue or Wisdom, driving Flattery and
Oppression from the Presence of Royalty.*
J. Valois Sc.
See Book XIV.

B O O K XIV.

A R G U M E N T.

Mentor prevails upon Idomeneus to banish Protefilaus and Timocrates to the isle of Samos, and to recal Philocles, to restore him to his former honours near his person. Hegesippus, to whom this commission is given, joyfully executes it. He arrives with the two disgraced favourites at Samos, where he finds his friend Philocles in great indigence and obscurity, but content: it is with difficulty that he is prevailed on to return, but, the gods having signified it to be their pleasure, he embarks with Hegesippus, and arrives at Salentum, where Idomeneus, who is no longer the same man, receives him with great friendship.

AFTER this conversation, Mentor persuaded Idomeneus that it was necessary he should dismiss Protefilaus and Timocrates, and recal Philocles. The king would have instantly complied, if there had not been a severity of virtue in Philocles, of which he feared the effects: “ I confess, said he, that though I love and esteem him, I cannot perfectly reconcile myself to his return. I have, from my infancy, been

accustomed to praise, assiduity, and an obsequious deference, which, in Philocles, I shall not find. Whenever I took any measure that he disapproved, the dejection of his countenance was sufficient to condemn me; and when we were together, in private, his behaviour indeed was respectful and decent, but it was ungracious and reserved."

"Do you perceive, replied Mentor, that to princes who have been depraved by flattery, every thing that is sincere and honest, appears to be austere? Such princes, suspect a want of zeal for their service, and respect for their authority, where they do not find a servility, that is ready to flatter them in the abuse of their power: they are offended at all freedom of speech, all generosity of sentiment, as pride, censoriousness, and sedition; and contract a false delicacy, which every thing, short of flattery, disappoints and disgusts. But, admitting that Philocles is really ungracious and austere; will not his austerity be preferable to the pernicious flattery of your present counsellors? Where will you find a man without fault? and is not that of speaking truth, in a manner something too rough, a fault from which you have less to fear than any other? Is it not, indeed, a fault, which is necessary to your interest, as that only which can surmount the aversion to truth that flattery has given you? It is necessary that you should have a man who loves only truth and you; who loves you better than

than you know how to love yourself; who will speak truth in spite of opposition, and force a way for it through all your intrenchments. Such a man is Philocles. Remember, that the greatest good fortune a prince can desire is, that one man of such magnanimous generosity should be born in his reign: such a man is the greatest treasure of the state; and the severest punishment that the gods can inflict upon a prince, is that of losing him, by becoming unworthy of his virtue, and not knowing how to profit by his services. You ought certainly to avail yourself of worthy men, though it is not necessary that you should be blind to their faults; in these never implicitly acquiesce, but endeavour to correct them. Give merit, however, always a favourable hearing; and let the public see, that you at once distinguish and honour it: but, above all, take care to be no longer what you have already been. Monarchs, whose virtues, like yours, have suffered by the vices of others, generally content themselves with a speculative disapprobation of corrupt men; and at the same time employ them with the utmost confidence, and load them with riches and honour: on the other hand, they value themselves upon discerning and approving men of virtue, but empty praise is the only reward they give; they want magnanimity to assign them employments, to admit them to their friendship, or distinguish them by their favour."

Idomeneus acknowledged, that he was ashamed of having so long delayed to deliver innocence from oppression, and to punish those who had deceived him; Mentor had no difficulty in persuading the king, to dismiss his favourite: for when once an opposition to a favourite has so far succeeded, that he is suspected, and becomes troublesome, the prince, finding himself perplexed and uneasy, is anxious to get rid of him; all friendship vanishes, and all services are forgotten. The fall of a favourite gives no pain to his master, if he is removed out of sight.

Idomeneus immediately gave private orders to Hegesippus, a principal officer of his household, to seize Protefilaus and Timocrates, and conduct them in safety to the isle of Samos; to leave them there; and to bring Philocles back to Salentum. Hegesippus, astonished at this order, burst into tears of surprize and joy: "You will now, said he to the king, make every heart in your dominions glad: for these two men were the cause of all the misfortunes that have befallen you and your people. Good men have now groaned, twenty years, under an oppression so severe, that they scarce dared even to groan: to complain was impossible; for those who attempted to approach you, otherwise than by the favourites, were sure to be immediately crushed by their power."

Heges-

Hegefippus then acquainted the king, with innumerable instances of their villainy and inhumanity, to which he was an absolute stranger, because none ever ventured to accuse them; and acquainted him also, that he had discovered a conspiracy against the life of Mentor. The king was struck with horror at the relation.

Hegefippus, that he might seize Protefilaus without delay, went immediately to his house. It was not so large as the palace; but it was more commodious and agreeable, the architecture was in a more elegant taste, and it was decorated with a profusion of expence, which the most cruel oppression had supplied. He was then in a marble saloon contiguous to his baths, reclining negligently upon a couch, that was covered with purple embroidered with gold: he appeared weary and exhausted with his toils; there was a gloom of discontent upon his brow, and his eye expressed a kind of agitation and ferocity not to be described. The principal persons of the kingdom sat round him upon carpets, watching his looks even to the slightest glance of his eye, and modelling their countenances from that of Protefilaus. If he opened his mouth all was ecstasy and admiration; and, before he had uttered a word, they vied with each other, which should be loudest in extolling what he had to say. One of the chiefs regaled him with an account of the services he had rendered to the king, heightened with the most ridiculous exaggeration:

tion : another averred that his mother had conceived him by Jupiter in the likeness of her husband, and that he was the offspring of the father of the gods. In some verses that were recited by a poet, Protefilaus was said to have been instructed by the muses, and to have rivalled Apollo in all the works of imagination and wit ; and another poet, still more servile and shameless, celebrated him as the inventor of the polite arts, and the father of a people, among whom he had scattered plenty and happiness, from the horn of Amalthea, with a liberal hand.

Protefilaus hearkened to all this adulation, with a cold, negligent and disdainful air, as if he thought he merited greater commendation, and that he honoured those too much from whom he condescended to receive praise. Among the flatterers, there was one who took the liberty to whisper some satirical sneer upon the new regulations that were taking place under the direction of Mentor ; Protefilaus smiled ; and immoderate laughter immediately shook the whole company, though the greatest part were ignorant of what had been said. The countenance of Protefilaus became again haughty and severe, and every one immediately relapsed into timidity and silence : all watched for the happy moment, in which he would turn his eye upon them, and permit them to speak ; and each having some favour to ask, discovered the greatest perplexity and agitation : their supplicatory posture, supplied

plied the defect of words ; and they seemed to be impressed with the same humility and reverence, as a mother at the altar petitioning the gods for the life of an only son : every countenance expressed a tender complacency and admiration ; but every heart concealed the most malignant envy, and implacable hatred.

At this moment, Hegesippus entered the saloon ; and seizing the sword of Protefilaus, acquainted him that he had the king's orders to carry him to the isle of Samos. At these words all the arrogance of the favourite fell from him in a moment, like the fragment of a rock that is broken from the summit : he threw himself at the feet of Hegesippus ; he wept, hesitated, faltered, trembled, and embraced the knees of a man, upon whom, an hour before, he would have disdained to turn his eye. All who had offered him their incense, seeing his ruin was compleat and irreparable, insulted him with a meanness and cruelty worthy of their adulation.

Hegesippus would not give him time even to take leave of his family, or secure his private papers, which were all seized and put into the king's hands. Timocrates was also arrested at the same time, to his inexpressible surprize ; for being upon ill terms with Protefilaus, he had not the least apprehension of being involved in his ruin ; and they were both carried on board a vessel,

vessel, which had been prepared to receive them.

They arrived in safety at Samos, where Hegesippus left his prisoners; and, to complete their misfortune, he left them together. Here, with a rancour natural to their circumstances and disposition, they reproached each other with the crimes that had brought on their destruction; here they were condemned to live, without the least hope of returning to Salentum, at a distance from their wives and children, not to mention friends, for a friend they never had: they were wholly unacquainted with the country; and had no means of subsistence, but by their labour; a situation of which the disadvantages were greatly aggravated, by the luxury and splendor which long habit had rendered almost necessary to them. In this condition, like two savages of the forest, they were always ready to tear each other to pieces.

In the mean time Hegesippus enquired in what part of the island Philocles was to be found: and he was informed, that he lived at a considerable distance from the city, upon a mountain, in which there was a cave that served him for a habitation. Every one spoke of him with admiration and esteem: "He has never given offence," said they, "in a single instance, since he has been in the island; every heart is touched with his patience, his labour, and equanimity, he possesses nothing, yet is always satisfied. Though
remote

remote from the business and the pleasures of the world, without property and without influence; yet he can still find means to oblige merit, and has a thousand contrivances to gratify his neighbours."

Hegesippus immediately repaired to the cave, which he found empty and wide open; for the poverty of Philocles, and the simplicity of his manners, made it unnecessary for him to shut his door when he went out. A mat of coarse rushes served him for a bed; he seldom kindled a fire, his general food being such as required no dressing; in summer he subsisted upon fruits fresh gathered, and upon dates and dried figs in winter, quenching his thirst at a clear spring, that fell in a natural cascade from the rock. His cave contained nothing but his tools for sculpture, and some books that he read at certain hours, which he appropriated to that purpose, not to embellish his mind or gratify his curiosity, but that, while he rested from his labour, he might gain instruction, and avoid being idle by learning to be good: he employed himself in sculpture, not to procure reputation or wealth, but merely to keep his body in exercise, and procure the necessaries of life without requiring the assistance of others.

When Hegesippus entered the cave, he admired the pieces of art that Philocles had begun. He observed a Jupiter, the serenity of whose countenance was replete with so much majesty,

that he was immediately known to be the father of gods and men ; he perceived also a Mars, well distinguished by a proud and menacing ferocity ; but he was most delighted with a Minerva, that was represented as encouraging the arts : the expression of her countenance was at once noble and gracious, her stature was tall, her shape easy, and her attitude so natural, that the spectator was almost persuaded that she was on the point of walking. Hegesippus, having viewed these statues with great pleasure, retired ; and as he was coming out of the cave, saw Philocles at a distance, sitting upon the grass, under the shade of a large tree, and reading. He immediately advanced towards him ; and Philocles, who perceived him, knew not what to think : “ Is not that Hegesippus,” said he to himself, “ with whom I was so long intimate at Crete ? But what probability can there be of his coming to an island so remote as Samos ? Is not this his shade, which has returned from the banks of the Styx to revisit the earth ? ”

Hegesippus presently came so near, that his doubts were at an end. “ Is it you then,” said he, embracing him, “ my dear, my early friend ? What accident, or what tempest, has cast you upon this coast ? Have you voluntarily deserted the island of Crete ? or have you like me, been driven from your country by misfortune ? ”

“ It is not misfortune,” replied Hegesippus, “ but the favour of the gods, that has brought me

me hither." He then gave his friend a particular account of the long tyranny of Protefilaus, of his intrigues with Timocrates, of the calamities they had brought upon Idomeneus ; of his expulsion from the throne, his flight to Hesperia, the founding of Salentum, the arrival of Mentor and Telemachus, the wisdom which Mentor had diffused into the mind of the king, and the disgrace of the traitors by whom he had been abused. He added, that he had brought them to Samos, to suffer that exile, into which they had driven Philocles ; and concluded that he had orders to conduct him back to Salentum, where the king, convinced of his integrity, intended to intrust him with the administration of his government, and distinguish him by rewards proportioned to his merit."

" You see that cave," said Philocles, " fitter for the haunt of savage beasts, than the habitation of a man ; and yet, in that cave, I have enjoyed more tranquility and repose, than in the gorgeous palaces of Crete. Men cannot deceive me here, for I converse not with them ; my ears are no longer assaulted with their envenomed flatteries ; my hands, which are now inured to labour, supply me with such simple food as nature has made necessary ; and this light stuff that you see, sufficing to cover me, I am without wants ; and I enjoy a serene, perfect, and delightful freedom, of which the wisdom that is con-

tained in my books, teaches me the proper use. Why then should I again assemble with mankind, and again suffer by their jealousy, fraud, and caprice? Envy not, my dear Hegefippus, my present felicity. Protefilaus has betrayed the king, and would have murdered me; but he is fallen into his own snare, and has not injured me: on the contrary, he has done me good, in the highest degree; he has delivered me from the tumult and slavery of public business; and to him I am indebted for this sweet solitude, and the innocent pleasures I enjoy. Return, then, Hegefippus, to your prince; assist him under the necessary infelicities of greatness, and do for him whatever you wish should be performed by me; and since his eyes, so long closed against truth, have at last been opened by the wisdom of a person whom you call Mentor, let him also keep that person about him. As for me, having once suffered shipwreck, it is not reasonable that I should forsake the port, in which the tempest has so fortunately thrown me, and tempt again the fury and caprice of the winds. Alas! how greatly are sovereigns to be pitied! how worthy of compassion are those who serve them! If they are wicked, what misery do they diffuse among others, what punishment do they treasure up for themselves in gloomy Tartarus: if they are good, what difficulties have they to surmount, what snares to avoid, what evils to suffer! Once more,
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my dear Hegefippus, leave me in my blifsful poverty."

While Philocles expressed these sentiments with great vehemence, Hegefippus beheld him with astonishment. He had known him in Crete, when he conducted the business of the state: and he was then pale, languishing, and emaciated: the natural ardour of his temper, and his scrupulous regard to rectitude, made a public station destructive to his health. He could not without indignation, see vice go unpunished; nor suffer even unavoidable irregularities, without regret: at Crete, therefore, he suffered a perpetual decay; but, at Samos, he was vigorous and lusty; in spite even of years, a new bloom revived upon his countenance. A life of temperance, tranquillity, and exercise, seemed to have restored the constitution, which Nature had given him.

"You are surprized," said Philocles with a smile, "to see me thus altered; but I owe this florid countenance, this perfection of health, to my retirement: my enemies, therefore, have given me more than fortune could bestow. Can you wish me to forsake substantial for imaginary good; and incur again those misfortunes, from which it is now my happiness to be free? Be not more cruel than Protefilaus; envy me not the good fortune that he has bestowed."

Hegefippus then urged him from every motive that he thought likely to touch his sensibility, but without effect: "Would it give you no
plea-

pleasure to behold again your family and friends ; to see those who languish for your return, and live but in the hope of once more pressing you to their bosom ? And is it nothing in your estimation, who fear the gods, and delight in the performance of your duty, to render service to your prince ; to assist him in the exercise of virtue, and the diffusion of happiness ? Is it not criminal to indulge an unsocial philosophy, to prefer your own interest to that of mankind, and chuse rather to procure ease to yourself than to give happiness to them ? Besides, if you persist in your resolution not to return, it will be imputed to resentment against the king ; and if he intended evil against you, it was only because he was a stranger to your merit. It was not Philocles the faithful, the just, the good, that he intended to have cut off ; but one of whom he had conceived a very different idea. He is now sensible of your worth ; and it being impossible he should mistake you for another, his first friendship will again revive in his breast. He expects you with impatience ; his arms are already open to receive you ; he numbers the days and even the hours of your delay. Can you then possess a heart so obdurate as to be inexorable to your king ? Can you resist the tender solitudes of Friendship ?”

Philocles, whom the first mention of Hegesippus had melted into tenderness, now resumed a look of distance and austerity. He remained immovable

moveable as a rock, against which the tempest rages in vain, and the roaring surge dashes only to be broken: neither argument nor intreaty could find a passage to his heart. But the piety of Philocles would not suffer him to indulge his inclination, however supported by his judgment, without consulting the gods; and he discovered by the flight of birds, by the entrails of victims, and by other presages, that it was their pleasure he should go with Hegesippus.

He therefore persisted no longer in his refusal, but complied with the request of Hegesippus, and prepared for his departure. He did not, however, quit the solitude, in which he had lived so many years, without regret: "Must I then, said he, forsake this delightful cell, where every night obedient slumbers refreshed me, after the labours of the day! where my easy life was a filken thread, which the sisters, notwithstanding my poverty, entwined with silk and gold!" The tears then started to his eye, and prostrating himself on the earth, he adored the Naiad of the translucent spring which so long had quenched his thirst, and the nymphs of the mountain that surrounded his retreat. Echo heard his expressions of tenderness and regret; and with a plaintive voice, repeated them to all the Sylvan Deities.

Philocles then accompanied Hegesippus to the city, in order to embark. He imagined, that Protefilaus, overwhelmed with confusion, and
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burning with resentment, would endeavour to avoid him; but he was mistaken: men without virtue, are generally without shame, and always ready to stoop to any meannesses. Philocles modestly concealed himself, that he might not be seen by that unhappy wretch; for he supposed, that, to see the prosperity of an enemy, which was founded on his ruin, would aggravate his misery: but Protefilaus eagerly sought him out, and endeavoured to excite his compassion, and engage him to intercede with the king for permission to return to Salentum. Philocles, however, was too sincere to give him the least hope that he would comply; and he knew, better than any other, the mischiefs that his return would produce: but he soothed him with expressions of pity, offered him such consolation as his situation would admit, and exhorted him to appease the gods, by purity of life, and resignation to his sufferings. Being informed that the king had taken from him all the wealth that he had unjustly acquired, he promised him two things, both which he afterwards faithfully performed; to take under his protection his wife and children, who remained at Salentum, exposed to all the miseries of poverty, and all the dangers of popular resentment; and to send him some supplies of money, to alleviate the distress he must suffer, in a state of banishment.

The wind being fair, Hegesippus hastened the departure of his friend. Protefilaus saw them embark;

embark : his eyes were directed invariably towards the sea ; and pursued the vessel, as she sailed through the parting waves ; the wind every moment increasing her distance : when his eye no longer could distinguish it, its image was still impressed upon his mind : at last, seized with the phrenzy of despair, he rolled himself in the sands, tore his hair, and reproached the gods for their severity. He called at last upon Death, but even Death rejected his petition, and disdained to deliver him from the misery, from which he wanted courage to deliver himself.

In the mean time, the vessel, favoured by Neptune and the winds, soon arrived at Salentum. When the king was informed that it was entering the port, he ran out with Mentor, to meet Philocles, whom he tenderly embraced ; and expressed the utmost regret at having persecuted him with so much injustice. This acknowledgment was so far from degrading him in the opinion of his people, that every one considered it as the effort of an exalted soul, which, as it were, triumphed over its own failings, by confessing them with a view to reparation. The public joy at the return of Philocles, who had an affection for the people, and at the wisdom and goodness expressed by the king, was so great, that it overflowed in tears.

Philocles received with a respectful modesty, the caresses of his prince, and was impatient to withdraw from the acclamations of the people. He

attended Idomeneus to the palace; and though Mentor and he had never beheld each other before, there was immediately the same confidence between them, as if they had passed their lives together; as if the Gods, who have withheld from the wicked the power of distinguishing the good, had imparted to the good, a faculty of immediately distinguishing each other: those who have a love of virtue, cannot be together without being united by that virtue which they love. Philocles, after a short time, entreated the king to dismiss him to some retirement near Salentum, where he might live in the same obscurity that he had enjoyed at the isle of Samos. The king granted his request; but went almost every day, with Mentor, to visit him in his retreat, where they consulted how the laws might best be established, and the government fixed upon a permanent foundation for the happiness of the people.

The two principal objects of their consideration, were the education of children, and the manner of life to be prescribed during the time of peace. “The children, said Mentor, belong less to their parents, than to the state: they are the children of the community; and they are at once, its hope, and its strength. It is too late to correct them, when vicious habits have been acquired; and it is doing little to exclude them from employments, when they are become unworthy of them. It is always better to prevent evil, than to be obliged to punish it. The prince,
added

added he, who is the father of his people, is more particularly the father of the youth, who may be considered as the flower of the nation; and it is in the blossom that care should be taken of the fruit; a king, therefore, should not disdain to watch over the rising generation, nor to appoint others to watch their education. He should enforce, with inflexible constancy, the laws of Minos, which ordain, that children shall be instructed to despise pain, and death: that the contempt of luxury and wealth, shall be honour; and injustice, falsehood, ingratitude, and voluptuous idleness, shall be esteemed the most infamous of vices: that children, from their tenderest youth, shall be taught to commemorate the achievements of heroes, the favourites of heaven, who have sacrificed private interest to their country, and manifested their courage in the field; by joining in songs to their honour, at once to animate them by their examples of heroic virtue, and harmonize their souls by musick; that they should be taught affection to their friends, fidelity to their allies, and justice to all mankind; not excepting the most implacable of their enemies: above all things, that they should learn to dread the reproach of conscience, as a greater evil than torture and death. If these maxims are impressed early upon the heart, with all the power of eloquence, and the charms of musick, there will be few, indeed, who will not be inflamed with the love of virtue and of fame."

“ It is of the utmost importance, added he, to establish public schools for inuring youth to the most robust exercises, and preserving them from effemacy and idleness, which corrupt the most liberal endowments of nature.” He advised the institution of a great variety of public games and shows, to rouse the attention of the people; but, above all, to render the body supple, vigorous, and active: and he thought it proper to excite emulation, by giving prizes to those who should excel. He earnestly recommended, as the most powerful preservative against general depravity of manners, that the people might marry early; and that parents, without any views of interest, would permit the young men the free choice of such wives, as their inclination naturally led them to prefer.

But while these measures were concerted, to preserve a blameless simplicity among the rising generation, to render them laborious and tractable, and, at the same time, to give them a due sense of honour; Philocles, whose military genius made him fond of war, thus addressed himself to Mentor; “ It would be useless to institute public exercises, if the youth were suffered to languish in perpetual peace, without bringing their courage to the test, or acquiring experience in the field; the nation will be insensibly enfeebled; courage will relax into effeminate softness; and a general depravity will render them an easy prey to a more warlike nation that shall attack them; and

and to avoid the miseries which attend on war, they will incur the most wretched slavery."

"The calamities of war, replied Mentor, are more to be dreaded than you imagine. War never fails to exhaust the state, and endanger its destruction, even at the time that the most glorious victories are obtained. Though it may be commenced with advantage, there is no certainty of its being concluded without the most fatal reverse of fortune: with whatever superiority of strength an engagement is begun, the least mistake, the slightest accident, may turn the scale, and give victory to the enemy. A nation, that should be always victorious, could not prosper; it would destroy itself, by destroying others: the country would be depopulated, the soil uncultivated, and trade interrupted; and, what is still worse, the best laws would lose their vigour, and a corruption of manners insensibly take place. Literature will be neglected among the youth; the troops, conscious of their own importance, will indulge themselves in the most pernicious licentiousness with impunity, and the disorder will necessarily spread through all the branches of government. A prince, who, in the acquisition of glory, would sacrifice the life of half his subjects, and the happiness of the rest, is unworthy of the glory he would acquire; and deserves to lose even that which he legally possesses, for endeavouring unjustly to usurp the possessions of another.

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“ It is easy to exercise the courage of the people in a time of peace. We have already instituted public exercises, and assigned prizes to excite emulation; we have directed, that the achievements of the brave shall be celebrated in songs to their honour, which will kindle, in the breasts even of children, a desire of glory, and animate them to the exercise of heroic virtue: we have also taken care, that they shall be inured to sobriety and labour: but this is not all. When your allies shall be engaged in a war, the flower of your youth, particularly those who have a military genius, and will profit most by experience, should be sent as auxiliaries into the service: you will thus stand high, in the estimation of the states with which you are connected; your alliance will be sought, and your displeasure dreaded; and, without having a war in your own country, and at your own expence, you will always have a numerous youth, of habitual courage and experience in discipline. Though you are in profound peace yourselves, you should distinguish, with great honour, those, who have shewn abilities for war: for the best way of keeping war at a distance, is to cultivate the exercise of arms; to honour those, who excel in military knowledge; and to have some of your people always in foreign service, who will know the strength and discipline of the neighbouring states, and the manner of their military operations, to be, at once, superior to the ambition
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that would court war, and to the effeminacy that would fear it. Thus, being always prepared for war, when you are driven into it by necessity ; you will find, that the necessity of making war will seldom happen.

“ When your allies are on the point of making war upon each other, you should always interfere as a mediator. By which conduct you will acquire a genuine and lasting glory, which sanguinary conquest can never give ; you will obtain the love and esteem of foreign nations, and become necessary to them all ; you will rule other states by the confidence they place in you, as you govern your own by the authority of your station ; you will be the repository of their secrets, the arbiter of their treaties, and the master of their hearts : your fame, like incense from the altars of the gods, will fly to the remotest regions of the earth ; and your name shall be wafted from clime to clime, as far as virtue can be known and loved. If, in possession of this influence, a neighbouring nation should, contrary to the rules of justice, commence hostilities against you, it will find you prepared and disciplined ; and which is yet more effectual strength, beloved and succoured : your neighbours will be alarmed for themselves, and consider your preservation as essential to public safety. This will be your security, and will be more to be relied upon than walls and ramparts ; this is true glory, which few monarchs have distinguished and pursued ; which
few

few monarchs have not left unknown behind them, to follow an illusive phantom, still distant from the prize, in proportion to their speed !”

Mentor having done speaking, Philocles fixed his eyes upon him, with an astonishment that prevented reply ; then looking upon the king, he was delighted to perceive, that he received the wisdom that flowed from the lips of the stranger, as the traveller, thirsting in the desert, drinks of an unexpected spring.

Thus Minerva, under the figure of Mentor, established the wisest laws, and the most useful principles of government, at Salentum ; not so much to render the kingdom of Idomeneus flourishing, as to show Telemachus at his return, by a striking example, what may be effected by a wise government, with respect to the happiness of the people, and the permanent glory of the prince.

The END of the FOURTEENTH BOOK.

B O O K XV.

A R G U M E N T.

Telemachus, in the camp of the allies, obtains the friendship of Philoctetes, who was not at first favourably disposed to him, on account of Ulysses, his father : Philoctetes relates his adventures, among which he introduces the particulars of the death of Hercules, by the poisoned Tunic which the Centaur Nessus had given to Deianira. He relates how he obtained from that immortal hero, the fatal arrows, without which the city could not be taken ; how he was punished for having betrayed the secret entrusted to him, by various sufferings in the island of Lemnos ; and how Ulysses employed Neoptolemus to engage him in the expedition against Troy, where he was cured of his wounds by the sons of Esculapius.

TELEMACHUS, in the mean time, signalized his courage among the perils of war. As soon as he had quitted Salentum, he assiduously applied himself to gain the esteem of the old commanders, whose reputation and experience were consummate. Nestor, who had seen him at Pylos and who had always loved Ulysses, treated him as if he had been his son : he gave him instructions,

tions, and illustrated his precepts by examples. He related all the adventures of his youth, and told him the most remarkable atchievements, which he had seen performed by the heroes of the preceding age; for the memory of this aged prince, who had lived to see three generations, was like the history of ancient times, engraved on brass or marble.

Philoctetes did not at first regard Telemachus with the same kindness that Nestor did: the enmity which he had so long cherished in his breast against Ulysses, prejudiced him against his son; and he could not see, without jealousy, that the Gods appeared to interest themselves in his fortunes, and to render him equal to those heroes who had subverted Troy. But the unaffected modesty of Telemachus at length surmounted the resentment of Philoctetes, and he could not refuse his affection to that virtue which appeared so amiable and sweet. He frequently took him aside, and talked to him with the most unreserved confidence: “My son, said he, for I no longer hesitate to call you so, I confess that your father and I have been long enemies to each other. I acknowledge also that my enmity was not softened by mutual danger and mutual success, for it continued unabated after we had laid Troy in ruins; and when I saw you, I found it difficult to love even the virtue which adorned the son of Ulysses. I have often reproached myself for this reluctance, which, however, I still felt: but
virtue,

virtue, when it is gentle, placid, ingenuous, and unassuming, must at length surmount all obstacles." Philoctetes, in the course of these conversations, was insensibly led to acquaint Telemachus, with what had kindled in his breast this hatred to Ulysses.

"It is necessary, said he, that I should relate my story from the beginning. I was the inseparable companion of Hercules, the great example of divine virtue, the destroyer of so many monsters, whose prowess was a blessing to the earth; and compared with whom, all other heroes are but as reeds to the stately oak, or sparrows to the eagle. Love, which has produced every species of calamity, was the cause of his misfortunes; and his misfortunes were the cause of mine. To this shameful passion, the virtues of Hercules were opposed in vain; and after he had overcome many monsters, he was himself the sport of Cupid. He could not, without a blush of ingenuous shame, remember his having laid by his dignity, to spin in the chamber of Omphale, the queen of Lydia, like the most abject and effeminate of men: an hundred times has he deplored this part of his life, as having sullied his virtue, and obscured the glory of his labours: and yet, such is the weakness and inconsistency of man, who thinks himself all-sufficient, and yet yields without a struggle; the great Hercules was again taken in the snare of love, and sunk again into a captivity, which he had so often remembered

ed with indignation and contempt. He became enamoured of Deianira, and would have been truly happy if he had continued constant in his passion for this woman, whom he made his wife; but the youthful beauty of Iole, on whom the Graces had lavished all their charms, soon seduced him to a new passion. Deianira, inflamed with jealousy, unhappily recollected the fatal garment, which had been given her by Nessus, the Centaur, when he was expiring, as a certain means of reviving the love of Hercules, if he should ever neglect her for another. This garment had imbibed the envenomed blood of the Centaur, to which the arrow that slew him had communicated its poison; for the arrows of Hercules were dipped in the blood of the Lernean Hydra, which imparted to them a malignity so powerful, that the slightest wound they could make was mortal.

“ As soon as Hercules had put on the garment, he felt the poison pierce even to the marrow in the bone: he cried out, in his agony, with a voice more than human; the sound was returned by mount Oeta, the echo deepened in the vallies, and the sea itself seemed to be moved. The roar of the most furious bulls when fighting, was not so dreadful as the cries of Hercules! Lycas, who brought him the fatal garment from Deianira, having dared to approach him, he seized him in the distraction of his torments, and whirling him in the air, as a slinger whirls a stone
that

that he would cast with all his strength, he threw the hapless Lycas from the top of the mountain; who falling into the sea, was immediately transformed to a solid rock, which still retains the human form, and which, still lashed incessantly by the surge, alarms the pilot, while he is yet distant from the shore.

“ After the fate of Lycas, I thought I could no more confide in Hercules; and, therefore, endeavoured to conceal myself in the deepest caverns of the rock. From this retreat, I saw him, with one hand, root up the lofty pines that towered to the sky, and oaks which had repelled the storms of successive generations; and, with the other, vainly endeavour to tear off the fatal garment, which adhered like another skin, and seemed to be incorporated with his body: in proportion as he tore it off, he tore off also the skin and flesh; his blood followed in a torrent, and the earth was impurpled round him. At length his virtue surmounted his sense of pain, and he cried out, “ Thou art witness, O Philoctetes! to the tortures, which the immortal Gods inflict upon me, and they are just: I have offended them, and violated the vows of connubial love; after having vanquished so many enemies, I have meanly given up my heart to forbidden beauty: I perish, and am content to perish, thus to appease the Gods. But alas, my dearest friend! whither art thou fled! Transported by excess of pain, I have, indeed, destroyed unhappy Lycas, by an
act

act of cruelty for which I abhor myself: he knew not of the poison that he brought me; he committed no crime, he deserved no punishment.

But dost thou think I could forget the sacred ties of friendship! could I attempt the life of Philoctetes! My love for him, can cease only with my life; into his breast will I breathe my departing spirit; and to his care, will I confide my ashes. Where art thou then, my dear Philoctetes? where art thou, Philoctetes, the only object of my hope on earth?"

"Struck with this discourse, I rushed towards him, and he stretched out his arms to embrace me: but, before I reached him, he drew them back, lest he should communicate to my bosom the fatal fires that consumed his own. "Alas! said he, even this consolation is denied me!" He then turned from me; and heaping together all the trees that he had rooted up, into a funeral pile upon the summit of the mountain, he ascended it with a kind of dreadful tranquility: he spread, under him, the skin of the Nemean lion, which, while he was traversing the earth, from one extremity to the other, destroying monsters, and succouring distress, he had worn as a mantle; and reclining upon his club, commanded me to set fire to the erected pile. My hands, though trembling and reluctant, could not refuse the inhuman office; for his misery was so great, that life was no longer a bounty of Heaven; and I feared, that in the extremity of
his

his torment, he might do something unworthy of that virtue, which had been the admiration of the world.

“ When he perceived that the pile had taken fire, “ Now, said he, my dear Philoctetes ! I experience the sincerity of thy friendship ; for my honour is dearer to thee, than my life : may the immortal Gods reward thee ! I give thee all I can bestow : these arrows, dipped in the blood of the Lernæan Hydra, I valued more than all that I possessed ; and they are thine. Thou knowest, that the wounds they make admit no cure : they rendered me invincible, and so they will render thee ; nor will any man presume to engage with thee in combat. Remember, that I die faithful to our friendship ; and forget not how close I held thee to my heart. If thou art, indeed, affected with my misfortunes, thou mayest administer to me this last consolation ; promise to acquaint no man with my death, and never to reveal the place where thou shalt hide my ashes. I promised, in an agony of tenderness and grief, and I sealed that promise with an oath. A beam of joy sparkled in his eyes ; but a sheet of flame immediately surrounded him, stifled his voice, and almost hid him from my sight : I caught, however, a glimpse of him through the flame ; and I perceived, that his countenance was as serene, as if he had been surrounded with festivity and joy at the banquet
of

of a friend, covered with perfume, and crowned with flowers.

“ The flames quickly consumed his terrestrial and mortal part : of that nature, which he had received from his mother Alcmena, there were no remains ; but he preserved by the decree of Jove, that pure and immortal essence, that celestial flame, the true principle of life, which he had received from the immortal God : with the gods therefore, he drank immortality under the golden roofs of Olympus, and they gave him Hebe to wife ; the lovely Hebe, the goddess of youth, who had replenished with nectar the bowl of Jupiter, before that honour was conferred upon Ganymede.

“ With regard to myself, the arrows that had been given me, as a pledge of superior prowess and fame, proved an inexhaustible source of misfortune. When the confederate princes of Greece undertook to revenge the injured Menelaus on the treacherous Paris, who had basely stolen away Helen, and to subvert the empire of king Priam ; they learned from the oracle of Apollo, that, in this enterprize, they would never succeed, if they had not with them the arrows of Hercules.

“ Your father Ulysses, whose penetration and activity rendered him superior in every council, undertook to persuade me to accompany them to the siege of Troy ; and to take with me the
arrows

arrows of Hercules, which he believed to be in my possession. It was long since Hercules had appeared in the world ; no exploit of the hero was related ; and monsters and robbers began to appear with impunity. The Greeks knew not what to conjecture of this hero : some affirmed, that he was dead ; others, that he was gone to subdue the Scythians under the frozen bear ; but Ulysses maintained that he was dead, and engaged to make me confess it. He came to me, while I was still lamenting the loss of my illustrious friend with inconsolable sorrow ; he found it extremely difficult to speak to me, for I avoided all mankind ; I could not think of quitting the deserts of mount Oeta, where I had been witness to the death of Alcides ; and was wholly employed in forming his image in my mind, and weeping at the remembrance of his sufferings, which every view of these mournful places renewed. But irresistible eloquence hung upon the lips of your father ; he seemed to take an equal part in my affliction, and when I wept, he wept with me ; he gained upon my heart, by an insensible approach ; and he obtained my confidence, even before I knew it. He interested my tenderness for the Grecian princes, who had entered into a just war, in which, without my aid, they could not be successful : he could not, however, draw from me the secret of the death of Hercules, which I had sworn to keep ; but, though I did not confess it, he had sufficient

that Hercules was dead, and he pressed me to discover where I had concealed his ashes.

I was struck with horror at the guilt of perjury, by revealing what I had promised to the Gods to conceal: and yet alas! though I did not violate, I eluded the vow that I had made to Hercules and to Heaven. I discovered the place where I had deposited the remains of the hero, by striking it with my foot on the ground; and the gods have punished me for the evasion. I then joined the confederates, who received me with as much joy, as they would have received Hercules himself. When we were at the island of Lemnos, I was willing to show the Greeks, what my arrows would perform, and was preparing to shoot a deer, which I saw rush into the forest; but, by some accident, the shaft dropped from my hand, and falling upon my foot, gave me a wound, of which I still feel the effects. I was immediately seized with the same tortures that Hercules had suffered; and the echoes of the island repeated my complaints night and day. A black and corrupted blood issued incessantly from my wound, infected the air, and filled the Grecian camp with an intolerable stench; the whole army was struck with horror at my condition, and each concluded it to be the just punishment of the offended gods.

“Ulysses, who had engaged me in the war, was the first to abandon me, as I have since been informed, because he preferred victory and the com-

common interest of Greece to private friendship and the punctilios of decorum. Sacrifices could no longer be performed in the camp ; the horror of my wound, the infection that it spread, and the dreadful cries that it forced from me, produced such an effect upon the army. But when the Greeks abandoned me, by the counsel of Ulysses, I considered his policy as replete with inhumanity, and the basest breach of faith. Alas ! I wanted penetration ; and did not perceive, that the wisest men were most against me, and that the gods themselves were become my enemies.

“ I remained, during almost the whole time of the siege of Troy, alone, without succour, without consolation, without hope ; the victim of intolerable anguish, in a desolate island, where I heard only the roaring of the surge that was broken against the rocks. In the midst of this solitude, I found a cavern: the summit, which towered to the skies, formed two different points ; and, at the bottom, was a spring of clear water. This cavern, my only dwelling, was the receptacle of savage beasts of various kinds, to whose fury I was exposed night and day : I collected a few leaves into an heap for my bed ; and my whole possessions were a wooden vessel of the rudest workmanship, and a few tattered garments, which I wrapped round my wound to staunch the blood, and used also to clean it. In this place, forsaken of man, and abandoned by

the gods, I spent my melancholy days in shooting at the doves and other fowl that hovered round the rock : when I brought one to the ground, I crawled with great pain and difficulty to gather up my game, that it might serve me for food ; and thus my own hands provided me subsistence.

“ The Greeks, indeed, at their departure, left me some provisions ; but these were soon exhausted. I dressed such as I procured, at a fire, which I kindled by striking a flint : and this kind of life, rude and wretched as it was, would not have been unpleasing to me, the ingratitude and perfidy of man having reconciled me to solitude, if it had not been for the pain that I endured, and that I was perpetually ruminating on my singular misfortunes. “ What ! said I to myself, seduce a man from his country, as the only person that can avenge the cause of Greece ; and then leave him in an uninhabited island, while he is asleep ! ” for I was asleep, when the Greeks deserted me : and you may imagine in what an agony of consternation and grief I awaked, and saw their fleet standing from the shore. In looking round me I could find no gleam of comfort ; but all was desolation and despair.

“ This island had neither port nor commerce ; and was not only without inhabitants, but without visitors, except such only as came by force. As no man set foot on the inhospitable shore, but those who were driven thither by tempests, I
could

could hope for society, only by shipwreck ; and I knew, that if distress should force any unfortunate mariners upon the island, they would not dare to carry me from thence, lest they should incur the resentment, not only of the Greeks, but of the gods. For ten years I suffered pain, remorse and hunger ; I languished with a wound that I could not cure ; and hope itself was extinguished in my breast.

When I returned one day, from seeking some medicinal herbs for my wound, I was surprized to find, at the entrance of my cave, a young man of a graceful appearance, but a lofty and heroic mien. At first I took him for Achilles, whom he greatly resembled in his features, aspect, and deportment ; and his age alone convinced me of my mistake. I observed that his whole countenance expressed perplexity and compassion : he was touched to see, with what pain and difficulty I crawled along ; and his heart melted at my shrieks, which the echoes of the shore returned.

“ O stranger ! said I aloud, while I was yet at a distance, what misfortune has cast thee upon this desert island ? I know thy habit to be Grecian ; an habit, which, in spite of my wrongs, I love. O ! how impatient am I to hear thy voice ; and once more find upon thy lips, that language which I learned in infancy, and of which this dreadful solitude has so long deprived me of the use. Let not my appearance terrify you : for the
wretch

wretch whom you behold, is not an object of fear, but of pity." Neoptolemus had no sooner answered, "I am a Greek!" than I cried out, "After such silence without associate, such pain without consolation, how sweet is the sound! O my son! what misfortune, what tempest, or rather what friendly gale has brought thee hither, to put an end to my sufferings?" He replied, "I am a native of the island of Scyros, whither I am about to return; and it is said that I am the son of Achilles: thou knowest now the whole." So brief a reply left my curiosity unsatisfied: "O son of a father, said I, whom I so dearly loved, who wert fostered by Lycomedes with the tenderness of a parent, whence art thou come, and what has brought thee to this place?" "I come, replied he, from the siege of Troy." "Thou wast not, said I, in the first expedition." "Wast thou in it then?" said he. "I perceive, said I, that thou art a stranger to the name, and to the misfortunes of Philoctetes. Wretch that I am, my persecutors insult me in my distress. Greece is a stranger to my sufferings, which every moment increase. The Atrides have reduced me to this condition: may the gods reward them!"

"I then related the manner in which I had been deserted by the Greeks: and after Neoptolemus had hearkened to my complaints he made me the confidant of his own. "After the death of Achilles," said he,—"How, said I, (interrupting him) is Achilles dead? Forgive these
2 tears,

tears, for I owe them to the memory of your father.” “Such interruption, replied Neoptolemus, is soothing to my sorrow; what can so much alleviate my loss, as to see my father wept by Philoctetes?”

“Neoptolemus then resumed his story. “After the death of Achilles, said he, Ulysses and Phenix came to me, and assured me, that Troy could not be taken, till I came to the siege. I was easily persuaded to accompany them; for my grief for the death of Achilles, and a desire of succeeding to his fame in so celebrated a war, were weighty inducements. When I arrived at Sigeum, the whole army gathered round me: each ready to swear that he again beheld Achilles; but alas! Achilles was no more. Young, and without experience, I thought I might hope every thing from those, who were so liberal of praise; I, therefore, demanded my father’s arms of the Atrides; but their answer was a cruel disappointment of my expectations: “You shall have, said they, whatever else belonged to your father; but his arms are allotted to Ulysses.” This threw me into confusion, and tears, and rage. But Ulysses replied, without the least emotion, “Young man, you have not endured, with us, the dangers of a tedious siege; you have not merited such arms; you have demanded them too haughtily, and you shall never have them.” Being thus unjustly plundered by Ulysses, I am returning to the isle of Scyros, more incensed
against

against the Atrides than Ulysses : to all who are their enemies, may the gods be friends ! And now, Philoctetes, I have told thee all."

"I then asked Neoptolemus, why Ajax, the son of Telamon, did not interpose to prevent so flagitious an injustice ? "Ajax, said he, is dead." "Is Ajax dead, cried I, and Ulysses alive and prosperous ?" I then enquired after Antilochus, the son of Nestor ; and Patroclus, the favourite of Achilles : "They, said he, are also dead." "Alas, said I, are they dead ? How does war, with unrelenting and undistinguishing destruction, sweep away the righteous, and spare the wicked ! Ulysses lives, and so, doubtless, does Thersites. Such is the procedure of the Gods ! and yet we still honour them with praise."

"While I was thus irritated against your father, Neoptolemus continued to deceive me : I am going, said he, with a melancholy accent, to live content in the isle of Scyros ; which, though uncultivated and obscure, is yet far from the armies of Greece, where injustice prevails, and probity is trampled under foot. Farewel ! may the gods restore thy health !"

"O my son ! replied I, I conjure thee by the manes of thy father, by thy mother, and by all that thou holdest dear to thee upon earth, not to leave me alone in this extremity of pain and sorrow : I know I shall be a burden to you, but it would disgrace your humanity to desert

me

me. Place me in the prow, the stern, or even the hold of your vessel, wherever I shall be the least offensive : in the estimation of a noble mind there is glory in humanity. Leave me not in a desert where there are no traces of men : take me with you to your own country ; or leave me at Eubæa, where I shall be near to Mount Oeta, to Trachin; and the pleasing banks of Theſſalian Sperchius ; or restore me to my father ! Alas I fear he is no more. I sent to him for a vessel, which has never arrived ; he is therefore dead, or those who promised to acquaint him with my distress have betrayed their trust. My last hope is in thee, O my son ! Consider the uncertainty of all sublunary things : those who are fortunate should fear to abuse prosperity ; and never fail to succour the distress, to which they may be reduced.”

“ Such, in the anguish of my mind, was my address to Neoptolemus, and he promised to take me with him. My heart then leaped for joy : “ O happy day ! said I, O amiable Neoptolemus, worthy of the glory of thy father ! Ye dear companions of my voyage, with whom I shall return to the world of life, suffer me to bid this mournful retreat farewell : see where I have lived, and consider what I have endured ! None but myself could have sustained such sufferings ; but I was instructed by Necessity, and she teaches, what otherwise could be never known : those who are without misfortunes are without knowledge ; they

distinguish neither good nor evil : and are strangers to themselves." After this effusion of my heart, I took my bow and arrows in my hand.

" Neoptolemus requested that I would permit him to kiss the celebrated arms, that had been consecrated by the invincible Alcides. " To you, said I, all things are permitted : you, my son, restore me to light and life, to my country, my father, bending beneath the weight of years, my friends and myself : you may touch these arms ; and boast, that you alone among the Greeks, have merited that honour." Neoptolemus immediately came into my cell, to admire my arrows.

At this moment a sudden pang totally suspended my faculties ; I no longer knew what I did ; I called for a sword that I might cut off my foot. Oh ! desirable Death, cried I, why dost thou delay : Oh ! young man, said I, to Neoptolemus, burn me this moment, as I burnt the son of Jove upon mount Oeta. O earth ! earth ! receive a dying wretch, who shall never more rise from thy bosom." From this transport of grief I fell immediately to the ground without appearance of life, a state in which these fits of pain usually left me : a profuse sweat at length relieved me, and a black and corrupted ichor issued from my wound. While I remained insensible, it would have been easy for Neoptolemus to have carried off my
arms;

arms ; but he was the son of Achilles, and his nature was superior to fraud.

When I recovered, I perceived great confusion in his countenance ; and he sighed like a man not accustomed to dissimulation, and practising it with violence to himself : “ What, said I, do you meditate ? Would you take advantage of my infirmity ? ” “ You must accompany me, said he, to the siege of Troy.” “ Alas ! said I, what do I hear ? I am betrayed, O my son ! give me back the bow ; rob me not of life. Alas ! he answers me nothing ; he gazes on me with a settled calmness ; over his heart I have no power. Oh ! ye winding shores ! ye promontories that over-hang the deep ! ye broken rocks ! ye savage beasts, that prowl these scenes of desolation ! to you I address my complaint ; for to you alone I can complain ; to you my groans are familiar. Must I be thus betrayed by the son of Achilles ! He robs me of the sacred bow of Hercules ; he would compel me to the camp of Greece to triumph over me : nor sees that his victory is not over the living but the dead, a shade, a phantom, that exists only in idea ! O that he had assailed me when my vigour was unimpaired ! but even now he has taken me by surprize. What expedient shall I try ! Restore what thou hast taken, O my son ! and let thy conduct be worthy of thy father and thyself. Dost thou not answer ? Thou art inexorably silent. To thee, thou barren rock, I once more return, naked

and miserable, forlorn and destitute ! In this cave, I shall die alone ; for having lost the weapon with which I destroyed the beasts, the beasts will inevitably devour me : no matter. But as to thee, my son, the mark of treachery is not upon thee ; thou art directed by another hand. Restore my arms and leave me !

Neoptolemus was sensibly affected ; the tear started to his eye ; and he sighed to himself, “ Would to heaven that I had still continued at Scyros ! ” At this moment I cried out, “ What do I see ! surely that is Ulysses ! ” Immediately the voice of Ulysses confirmed it, and he answered, “ It is I. ” If the gloomy realms of Pluto had been disclosed before me, and I had suddenly beheld the shades of Tartarus, which the gods themselves cannot see without dread, I should not have been seized with greater horror. I then cried out again, “ I attest thee, O earth of Lemnos ! O son ! dost thou behold and suffer this ? ” Ulysses answered calmly, “ This is ordained by Jupiter, and I only execute his will. ” “ Darest thou, said I, mention the name of Jupiter ? Hast thou not compelled this youth to practise a fraud, which his soul abhors ? ” “ We come, replied Ulysses, neither to deceive, nor injure you : we come to deliver you, to heal your wound, to give you the glory of subverting Troy, and restore you in safety to your native soil. It is thyself, and not Ulysses, who art the enemy of Philoctetes. ”

“ I an-

“ I answered only by reproaches and insult ;
“ Since thou hast abandoned me upon this inhospitable coast, said I, why hast thou interrupted such rest as it can give ? Go and secure to thyself the glory of the field and the delights of peace ; enjoy prosperity with the Atrides, and leave pain and wretchedness to me. Why shouldst thou force me hence ? I am reduced to nothing ; I am already dead. Thou wast once of opinion, that I ought to remain here ; that my complaints, and the infection of my wound, would interrupt the sacrifices of the gods ; and why hast thou changed thy opinion ? Thou author of all my sufferings ! may the gods——But the gods will not hearken to me ; they take part with my enemy ! O my country ! these eyes shall never see thee more ! — O ye immortal powers ! If there is yet one among you, so just as to compassionate my wrongs, punish Ulysses ! and I shall imagine that I am cured.

“ While I was thus raving, your father viewed me with a calm compassion, which, instead of resenting the intemperate sallies of a wretch distracted by misfortune, makes allowance for his infirmity, and bears with his excess : he stood silent, and unmoved, till my passion should be exhausted by its own violence ; as the summit of a rock stands unshaken, while it is beaten by the fury of the winds, which at length, wearied by their idle rage, are heard no more. He knew that all endeavours to reduce the passions to reason,

son, are ineffectual, till their violence is past; at length, he thus addressed me; "Where are now, O Philoctetes! thy reason, and thy courage? This is the moment thou shouldst summon them to thy aid! If thou shalt refuse to go with us, and to concur with the great designs which Jupiter has formed for thee, farewell; thou art unworthy to be the deliverer of Greece, or the subverter of Troy. Continue an exile in Lemnos: these arms, which I have secured, will obtain a glory for Ulysses, that was designed for thee. Let us depart, Neoptolemus! argument is lost upon him; and compassion for an individual, should not make us abandon the common interest of Greece."

"I then grew so transported with rage, that I was like a lioness, that, being robbed of her young, makes the woods echo with her roar. "O cave, said I, never will I abandon thee; I will enter thee as my tomb. Receive me, O mansion of sorrow! receive me to famine and despair! O for a sword, that I might die at once! O that the rapacious birds would devour me! my arrows shall pierce them no more. O inestimable bow, consecrated by the hand of the son of Jove! O beloved Hercules! if thou still retainest any affection for me, does not thy breast burn with indignation? This bow is no longer in the possession of thy faithful friend, but in the profane and faithless hands of Ulysses? Ye birds of prey, and ye beasts of the desert, approach without fear

to your ancient dwelling ! my hand no longer bears the deadly arrows : wretch that I am, I can wound you no more : come then, and devour me. Or rather inexorable Jove, crush me with thy thunders !

“ Your father, having, in vain, used every other art of persuasion, thought it best to return me my arms ; he, therefore, made a sign to Neoptolemus for that purpose, who instantly restored them to me. “ Thou art, indeed, said I, the son of Achilles, and worthy of his blood ! but stand aside, that I may pierce my enemy to the heart.” I then drew an arrow against Ulysses, but Neoptolemus held my hand. “ Your rage, says he, distracts you ; and you cannot see the baseness of the crime you would perpetrate.”

“ Ulysses was as little moved by my arrows as my reproaches ; and his patience and intrepidity struck me with reverence and admiration : I was ashamed of the transport, which hurried me to use, for his destruction, the arms that he had restored : my resentment, however, was not yet appeased ; and I was inconsolable at having received my weapons from a man, whom I despised. At this instant, my attention was engaged by Neoptolemus : “ Know, said he, that the divine Helenus, the son of Priam, came to us from the city, impelled by the command and inspiration of the gods, and disclosed to us the secrets of futurity : “ Unhappy Troy, said he, must fall ; but not till she is assailed by him who bears the shafts

shafts of Hercules. Before the walls of Troy only, he can be cured : the sons of Æsculapius shall restore him."

"At this instant I felt my heart divided : I was touched with the ingenuous simplicity of Neoptolemus, and the fidelity with which he had restored my bow ; but I could not bear the thought of life on the terms of submitting to Ulysses, and a false shame held me some time in suspense. "What opinion, said I, will the world conceive of me, if I become, at last, the associate of Ulysses and the Atrides?"

"While I remained in suspense, I was suddenly roused by a voice that was more than human ; and looking up, I saw Hercules, descending in a shining cloud, surrounded with rays of glory. He was easily distinguished by his strong features, his robust form, and his easy unaffected gestures ; but in his present appearance, there was a dignity and majesty not equally conspicuous, when he was destroying monsters upon earth.

"Thou hearest, said he, and thou beholdest Hercules. I am descended from Olympus, to acquaint thee with the commands of Jove. Thou knowest by what labours I acquired immortality ; and if thou wouldst follow me in the path of glory, the son of Achilles must be now thy guide. Thy wound shall be healed ; and with my arrows thou shalt transfix the treacherous Paris, who has filled the world with calamity. When Troy shall be taken, thou shalt send costly spoils

to

to Pæas, thy father, upon Mount Oeta; and he shall place them upon my tomb, as a monument of the victory which my arrows obtained. Believe me, O son of Achilles! thou canst not conquer without Philoctetes; nor can Philoctetes conquer without thee: go then, like two lions, who jointly chase their prey. Thou, Philoctetes, shalt be healed by the skill of Æsculapius at Troy. But, O ye Greeks! above all things, cherish in your hearts, the love and reverence of the gods: all else is perishing; these only are immortal and divine."

"At these words I cried out, in a transport of joy, "The night is past, the dawn breaks upon me! O cheering light! after so many years of darkness, art thou again returned? I follow thy guiding ray. I quit these scenes. Farewel, my grotto! Ye nymphs that haunt these dewy fields, farewel! I shall hear the sullen sound of these inexorable waves no more. Farewel, ye cliffs, where I have so often suffered from the inclemency of weather! Farewel, ye rocks, whose echoes have so often repeated my complaints! Farewel sweet fountains, once so bitter to me! and thou uncultivated isle farewel! I leave you: but to my departure be propitious, since I obey the voice of Friendship and the gods!"

"We then set sail from Lemnos, and arrived in the Grecian army before the walls of Troy. Machaon and Podalirius, by the sacred science of their father Æsculapius, healed my wound; at

least, restored me to the condition in which you see me. I am free from pain, and I have recovered my strength; but I am still somewhat lame. I overthrew Paris, like a timid fawn that is pierced by the arrows of the huntsman; and the towers of Ilium were soon reduced to ashes. The rest you know already. But, notwithstanding the success and glory that followed, the remembrance of my sufferings still left upon my mind an aversion to Ulysses, which all his virtues could not surmount: but, loving irresistibly his resemblance in a son, my enmity to the father insensibly relents."

The END of the FIFTEENTH BOOK.

BOOK.



*Youth hurried on between Pride & Rage,
& Repentance following.*

B O O K XVI.

The A R G U M E N T.

Telemachus quarrels with Phalanthus about some prisoners to which they both lay claim : he fights and overcomes Hippias, who, despising him on account of his youth, had seized the prisoners in question for his brother Phalanthus ; but being afterwards ashamed of his victory, he laments in secret, his rashness and indiscretion, for which he wishes to atone. At the same time Adrastus, king of the Daunians, hearing the allies were wholly taken up in reconciling Telemachus and Hippias, marches to attack them by surprise. Having seized an hundred of their ships, to transport his forces to the camp of the allies, he first sets it on fire, and begins the attack upon Phalanthus's quarters ; Phalanthus himself receives several wounds, and his brother Hippias is slain.

WHILE Philoctetes thus related his adventures, Telemachus stood suspended and immoveable : his eyes were fixed upon the hero that spoke ; and all the different passions which had agitated Hercules, Philoctetes, Ulysses, and Neoptolemus, appeared by turns in his countenance, as they were successively described in the series of the narration. Sometimes he interrupted Philoctetes, by a sudden and involuntary exclamation : and sometimes he appeared

to be absorbed in thought, like a man, who reasons deeply from causes to effects. When Philoctetes described the confusion of Neoptolemus, in his first attempt at dissimulation, the same confusion appeared in Telemachus, and he might, at that instant, have been taken for Neoptolemus himself.

The army of the allies marched in good order against Adrastus, king of the Daunians; a contemner of the gods and a deceiver of men. Telemachus found it very difficult to conduct himself properly among so many princes, who were jealous of each other: it was necessary to avoid giving cause of suspicion to any; and that he should conciliate the good will of all. There was great goodness and sincerity in his disposition, but he was not naturally courteous; and gave himself but little trouble to please others: he was not fond of riches, yet he knew not how to bestow it, and thus with an elevated mind, and a general disposition to good, he appeared to be neither obliging, nor sensible of friendship, neither grateful for favours, nor attentive to merit. He was guided by his own inclinations, without regarding the opinion of others: his mother, Penelope, notwithstanding the care of Mentor, had encouraged a pride of birth and lofty demeanour, which cast a shade over all his most amiable qualities: he considered himself, as participating a nature superior to the rest of men, whom he seemed to imagine,

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the

the gods had placed upon the earth, merely for his pleasure and convenience, to prevent his wishes, and refer all to him as a visible divinity. To serve him, was, in his opinion, a happiness, that sufficiently recompensed the service: when his inclinations were to be gratified, nothing was to be supposed impossible; and the least delay provoked the impetuous ardour of his temper.

Those, who should have seen him thus, unguarded and unrestrained, would have supposed him incapable of affection for any thing but himself, and sensible only to the gratification of his own appetites and vanity: but this indifference for others, and perpetual attention to himself, entirely proceeded from the continual agitation, that he suffered from the violence of his passions. He had been flattered and humoured, by his mother, from the cradle; and was a striking example of the disadvantages of exalted birth. The severities of fortune, which he had experienced in his early youth, had not yet abated either his haughtiness or impetuosity; in every state of distress, he had still looked round him with disdain; and his pride, like the palm, still rose under every depression.

While Telemachus was under the eye of Mentor, his faults were scarce perceptible; and they became insensibly less and less every day. Like a fiery steed, that, in his course, disdains the rock, the precipice, and the torrent, and is obedient
only

only to one commanding voice, and one guiding hand : Telemachus, impelled by a noble ardour, could be restrained only by Mentor. But Mentor, by a look, could stop him in the midst of his career : he knew the meaning of his eye, the moment that it glanced upon him ; his heart became sensible to virtue, and his countenance softened into serenity and complacency : Neptune, when he lifts his trident, and frowns upon the deep, cannot more suddenly appease the rebellious tempest.

When Telemachus was left to himself, all these suspended passions, like the course of a torrent, restrained by a mound, burst away with yet greater violence. He could not suffer the arrogance of the Lacedemonians, nor of Phalanthus, their leader. This colony, which had founded Tarentum, was composed of young men, who, having been born during the siege of Troy, had received no education ; their illegitimate birth, the dissoluteness of their mothers, and the licentiousness in which they had been brought up, gave them an air of savage ferocity ; they resembled rather a band of robbers, than a Grecian colony.

Phalanthus sought every opportunity to oppose Telemachus : he often interrupted him in their public councils, and treated his advice as the crude notions of a young man without experience : he also frequently made him the subject of his raillery, as a feeble and effeminate youth : he
point-

pointed out his minuteft failings to the chiefs; and was perpetually busy, in fomenting jealousies, and rendering the haughty behaviour of Telemachus odious to the allies.

Telemachus having one day taken some Daunians prisoners, Phalanthus pretended that they belonged to him, having, as he said, defeated the party at the head of his Lacedemonians: and that Telemachus, seeing them already vanquished and put to flight, had only to give quarter to those that threw down their arms, and lead them to the camp: Telemachus, on the contrary, insisted, that he had prevented Phalanthus from being defeated by that very party, and had turned the scale in his favour. This question was disputed before an assembly of all the princes of the alliance; Telemachus was so far provoked as to threaten Phalanthus, and they would immediately have fought, if the assembly had not interposed.

Phalanthus had a brother, whose name was Hippias, and who was celebrated throughout the army, for his courage, strength, and dexterity; “Pollux, said the Tarentines, could not wield the cestus better; nor could Castor surpass him in the management of a horse.” He had almost the figure and the strength of Hercules; and the whole army feared him, for he was yet more petulant and brutal, than courageous and strong.

Hip-

Hippias, having observed with what haughtiness Telemachus had menaced his brother, went, in great haste, to carry off the prisoners to Tarentum, without waiting for the determination of the assembly; and Telemachus, who received private intimation of it, rushed out after him, burning with rage. He ran eagerly from one part of the camp to the other, like a boar, who, being wounded in the chace, turns enraged upon the hunter. His eye looked round for his enemy; and his hand shook the spear, which he was impatient to launch against him. At length he found him, and, at the sight of him, his fury was redoubled.

He was no longer Telemachus, a noble youth, whose mind Minerva, under the form of Mentor, had enriched with wisdom; but an enraged lion, or a lunatic, urged on by desperate frenzy. "Stay, said he to Hippias; thou basest of mankind! stay; and let us now see if thou canst wrest from me the spoils of those whom I have conquered. Thou shalt not carry them to Tarentum. Thou shalt this moment descend to the gloomy borders of the Styx!" Having uttered these words, he instantly threw his spear with so much fury, that he could take no aim, and it fell wide of Hippias, to the ground. Telemachus then drew his sword, of which the guard was gold; and which had been given him by Laertes, when he departed from Ithaca, as a pledge of his affection. Laertes, in his youth, had used it
with

with honour ; and it had been stained with the blood of many chiefs of Epirus, during a war, in which Laertes had been victorious.

Scarcely was the sword drawn by Telemachus, when Hippias, willing to avail himself of his superior strength, rushed upon him, and endeavoured to force it from his hand : the weapon broke in the contest. They then seized each other, and were in a moment locked together : they appeared like two savage beasts, striving to destroy each other : fire sparkled in their eyes : their bodies are now contracted, and now extended ; they now stoop, and now rise ; they rush furiously upon each other, and pant with the thirst of blood. Thus they engaged, foot to foot, and hand to hand ; and their limbs were so entwined with each other, that they appeared to belong to one body. The advantage, at last, inclined to Hippias ; to whom, a full maturity of years had given firmness and strength, which, to the tender years of Telemachus, was wanting. His breath now failed him, and his knees trembled : Hippias, perceiving his weakness, redoubled his efforts, and the fate of Telemachus would now have been decided, and he would have suffered the punishment due to his temerity and passion, if Minerva, who still watched over him from afar, and suffered him to fall into this extremity of danger only for his instruction, had not determined the victory in his favour.

She did not herself quit the palace of Salentum; but sent Iris, the swift ambassadress of the gods, who, spreading her light wings to the air, divided the pure and unbounded space above, having behind her a long train of light, which diversified the silver clouds with a thousand dyes. She descended not to the earth, till she reached the boundaries of that sea, near which the innumerable army of the allies was encamped. She, at a distance saw the contest, and marked the violence and fury of the combatants; she shuddered at the danger to which Telemachus was exposed; she approached in a lucid cloud of subtle vapours, which she had condensed; and, at the instant when Hippias, conscious of his superior strength, thought himself secure of victory, she covered the young charge of Minerva with the shield of the Goddess, which, for this purpose, had been confided to her care. Telemachus, whose strength was now exhausted, instantly became sensible of new vigour; and, in proportion as he revived, the strength and courage of Hippias declined; he was conscious to something invisible and divine, which overwhelmed and confounded him. Telemachus now pressed him closer; and assailed him in different positions: he perceived him stagger; and left him not a moment's respite to recover, till he at length threw him to the ground, and fell upon him. A towering oak of mount Ida, which, at
4 last,

last, yields to a thousand strokes of the ax, that have made the depths of the forest resound, falls not with a more dreadful noise, than Hippias : the earth groaned beneath him, and all around him shook.

But the Ægis of Minerva infused into Telemachus wisdom, as well as strength ; and, at the moment that Hippias fell under him, the son of Ulysses was touched with a sense of the fault he had committed, by thus attacking the brother of one of the confederate princes, whom he had taken arms to assist. He recollected, with confusion, the counsels of Mentor ; he was ashamed of his victory, and conscious that he deserved to have been vanquished. In the mean time, Phalanthus, transported with rage, ran to the assistance of his brother ; and would have pierced Telemachus with the spear that he carried in his hand, if he had not feared to pierce Hippias also, whom Telemachus held under him in the dust. The son of Ulysses might easily have deprived his enemy of life : but his anger was appeased ; and he thought only of atoning for his rashness, by shewing his moderation. He arose, therefore, from his antagonist, and said, “ I am satisfied, O Hippias ! with having taught thee, not to despise my youth. I give thee life ; and admire thy strength and valour. The gods have protected me : yield, therefore, to their superior power. Henceforth, let us think only of uniting our strength against the Daunians.” While Tele-

machus was speaking, Hippias rose from the ground, covered with dust and blood, and burning with shame and indignation. Phalanthus did not dare to deprive of life, him, who had so generously given life to his brother; yet he was confused, and knew not what he would do. All the princes of the alliance ran to the place, and carried off Telemachus on one side, and on the other Phalanthus with Hippias, who, having lost all his arrogance, kept his eyes fixed upon the ground. The whole army could not sufficiently express their astonishment, to find that Telemachus, a youth of so tender an age, who had not yet acquired the full strength of a man, had been able to overcome Hippias; who, in strength and stature, resembled the giants, those children of the earth, who once attempted to force the immortal gods from Olympus.

The son of Ulysses, however, was far from enjoying his victory; and, while the camp was resounding with his praise, he retired to his tent, overwhelmed with the sense of his fault, and wishing to escape from himself. He lamented the impetuosity of his temper; and abhorred himself for the injurious extravagancies, which his rage had hurried him to commit: he was conscious to something of vanity and meanness, in his unbounded pride; and was sensible that true greatness consisted in moderation, justice, modesty, and humanity. He saw his defects; but he did not dare to hope, that after having so often relapsed, he should be ever able to correct

rect them. He was at war with himself; and, in the anguish of the conflict, his complaints were like the roaring of an enraged lion.

He remained alone two days in his tent, tormented by self-reproach, and ashamed to return back to society: "Alas! said he, how can I dare to meet again the eyes of Mentor! Am I the son of Ulysses, the wisest and most patient of men; and have I introduced confusion and dissension into the camp of the allies? Is it their blood, or that of the Daunians, their enemies, that I ought to spill? I have been rash, I knew not even how to lanch a spear; I exposed myself to danger and disgrace, by engaging Hippias with inferior strength; and had reason to expect nothing less than death, with the dishonour of being vanquished. And what if I had thus died? My faults would have perished with me; and the turbulent pride, the thoughtless presumption of Telemachus, would no longer have disgraced the name of Ulysses, or the counsels of Mentor. O that I could but hope, never more to be guilty of that which with unutterable anguish, I now repent of! I should then, indeed, be happy: but alas! before the sun that is now risen shall descend, I shall, with the full consent of my will, repeat the same faults, that I now regret with shame and horror. O fatal victory! O mortifying applause! at once the memorial and reproach of my folly!"

While

While he was thus alone and inconsolable, he was visited by Nestor and Philoctetes. Nestor had intended to convince him of his error; but instantly perceiving his distress and contrition, he changed his remonstrances into consolation; and, instead of condemning his misconduct, endeavoured to alleviate his despair.

This quarrel retarded the progress of the confederate princes, who could not march against their enemies, till they had reconciled Telemachus to Phalanthus and his brother. They were in continual dread, lest the troops of Tarentum should fall upon the company of young Cretans, who had followed Telemachus to the war. Every thing was thrown into confusion, merely by the folly of Telemachus; and Telemachus, perceiving how much mischief he had already caused, and how much more might follow from his indiscretion, gave himself up to remorse and sorrow. All the princes were extremely embarrassed: they did not dare to put the army in motion, lest the Tarentines and Cretans should fall upon each other in their march; for it was not without difficulty, that they were restrained even in the camp, where a strict watch was kept over them. Nestor and Philoctetes were incessantly passing, and repassing, between the tents of Telemachus and Phalanthus. Phalanthus was implacable; he was neither moved by the insinuating eloquence of Nestor, nor the austerity of Phi-

loctetes ; he had an obdurate ferocity in his nature ; and was perpetually stimulated to revenge by Hippias, whose discourse was full of rage and indignation : Telemachus was more gentle ; but he was overwhelmed with grief, which would not admit of consolation.

While the princes were in this perplexity, the troops were struck with consternation : the whole camp appeared like a house, in which the father of the family, the support of his relations, and the hope of his children, is just dead.

In the midst of this consternation and disorder, the army was suddenly alarmed by a confused and dreadful noise, the rattling of chariots, the clash of arms, the neighing of horses, and the cries of men ; some like those of victors, animated for slaughter ; some like those who were flying and terrified, wounded and dying. The dust rose, as in a whirl-wind ; and formed a cloud that obscured the sky, and surrounded the whole camp : in a few moments, this dust was mixed with a thick smoke, which polluted the air, and prevented respiration : a sudden noise was heard, like the roaring of mount *Ætna*, when her fires are urged by *Vulcan* and the *Cyclops*, who forge thunder for the father of the Gods : every man was seized with terror !

Adrastus, vigilant and indefatigable, had surprized the allies. He had concealed his own march : and, perfectly acquainted with theirs, he had, with incredible expedition and labour, marched

marched round a mountain almost inaccessible, the passes of which had been secured by the allies. Not dreaming that he would march round it, and knowing that the defiles, by which alone it could be passed, were in their hands; they not only imagined themselves to be in perfect security; but had formed a design to march through these defiles, and fall upon their enemy behind the mountain, when some auxiliaries, which they expected should arrive. Adrastus, who spared no money to discover the secret of an enemy, had gained intelligence of this design; for Nestor and Philoctetes, those great commanders, notwithstanding their great wisdom and experience, were not sufficiently careful to conceal their undertakings. Nestor, who was in a declining age, took too much pleasure, in relating what he thought would procure him applause: Philoctetes was less talkative; but he was hasty; and the slightest provocation would betray him into the discovery of what he had determined to conceal; artful people could easily find the key to unlock his breast, and get possession of the most important secrets: nothing more was necessary, than to provoke him; he would then lose all command of himself, express his resentment by menaces, and inconsiderately boast that he had certain means to accomplish his purposes: if this was ever so slightly doubted, he would instantly disclose his project, and give up the dearest secret of his heart. Like a cracked vessel, which, how-
ever

ever precious its materials, suffers the delicious liquors that are entrusted with it to drain away, so this great commander could contain nothing.

Those who had been corrupted by the money of Adrastus, did not fail to take advantage of the weakness of these two monarchs. They flattered Nestor with extravagant and perpetual praise; they related the victories he had won, and in extacies of admiration expatiated upon his foresight. On the other side, they were continually laying snares for the impatience of Philoctetes; they never spoke to him but of difficulties, disappointments, dangers, inconveniencies, and irreparable mistakes; and the moment his natural disposition was enflamed, his wisdom forsook him, and he was no longer the same man.

Telemachus, notwithstanding his errors, was much better qualified with respect to secrecy: he had acquired a habit of it by his misfortunes, and the necessity he had been under of concealing his thoughts from the suitors of Penelope, even in his infancy. He had the art of keeping a secret without falsehood, and even without appearing to have a secret to keep, by that reserved and mysterious air which generally distinguishes close people. A secret did not appear to lay him under the least difficulty or restraint: he seemed to be always unconstrained, easy, and open, as if his heart was upon his lips: he said all that might be said safely, with the utmost freedom and unconcern: but he perfectly knew where to stop,

and could, without the least appearance of design, avoid whatever glanced at that which he would conceal. His heart was, therefore, wholly inaccessible, and his best friends knew only what he thought was necessary to enable them to give him advice, except only Mentor ; with him he was without reserve. In other friends, he placed different degrees of confidence, in proportion as he had experienced their fidelity and wisdom.

Telemachus had frequently observed, that the resolutions of the council were too generally known in the camp ; and had mentioned it to Nestor and Philoctetes, who, though experienced princes, did not treat it with the attention it deserved. Old men are too often inflexible, for long habit scarce leaves them the power of choice. The faults of age are hopeless : as the trunk of an old knotty tree, if it is crooked, must remain so for ever ; so men, after a certain age, lose their pliancy, and become fixed in habits, which have grown old with them, and become as it were part of their constitution. They are often sensible of this ; but they are also sensible that they cannot be broken, and sigh over their infirmity in vain : youth is the only season, in which human nature can be corrected ; and in which, the power of correction is unlimited.

There was, in the allied army, a Delopian, named Eurymachus ; an insinuating sycophant, who paid his court to all the princes, and could accommodate himself to every one's taste and
incli-

inclination ! His invention and diligence were continually upon the stretch, to contrive new methods to amuse them. If Eurymachus might be believed, nothing was difficult : if his advice was asked, he guessed immediately what answer would be most agreeable, and gave it. Having a talent at humour, he indulged it in raillery, against those from whom he had nothing to fear ; but, to others, he was respectful and complaisant ; and possessed the art of rendering flattery so delicate, that the most modest were not disgusted at it. He was grave with the reserved, and with the sprightly gay : he could assume all characters with equal facility : men of virtue and sincerity, appear always in their own ; and their conduct, being regulated by the unalterable laws of integrity, is steady and uniform ; they are, therefore, much less agreeable to princes, than those who assimilate themselves to their ruling passions. Eurymachus possessed great military knowledge, and was very able in business : he was a soldier of fortune, who having attached himself to Nestor, had intirely gained his confidence ; and could, by flattering his vanity and fondness for praise, draw out of him whatever he wanted to know.

Philoctetes, though he never trusted this sycophant, was not less in his power ; for in him, anger and impatience produced the same effect, that an ill placed confidence produced in Nestor. Eurymachus had only to contradict him ; for,

when once he was provoked, all his secrets were discovered. This man had been bribed, with considerable sums of money, to betray the councils of the allies to Adrastus. The king of the Daunians had, in his army, a certain number of chosen men, who went over to the allies as deserters, and came back, one by one, with intelligence from Eurymachus, as often as he had any thing of importance to communicate: this treachery could not easily be detected; for these messengers carried no letters, and, therefore, if they happened to be seized, nothing was found upon them, that could create the least suspicion against Eurymachus.

Every project of the confederates, was therefore constantly defeated by Adrastus, for an enterprize was scarcely resolved upon in council, before the Daunians made the proper dispositions to prevent its success. Telemachus was indefatigable to discover the cause; and endeavoured to put Nestor and Philoctetes upon their guard, by alarming their suspicion: but his care was ineffectual, and their blindness desperate.

It was resolved in council to wait the arrival of a considerable reinforcement that was expected; and a hundred vessels were dispatched privately by night, to convey these troops from that part of the coast, whither they had been ordered to repair, to the place where the army was encamped, with greater speed and facility; the ground over which they would otherwise have been obliged to march,

march, being in some places very difficult to pass. In the mean time they thought themselves in perfect security, their troops having taken possession of the passes of the neighbouring mountain, which was a part of the Appenines, almost inaccessible. The army was encamped upon the banks of the river Galefus, not far from the sea, in a delightful country, abounding with forage, and whatever else was necessary for the subsistence of an army. Adrastus was on the other side of the mountain, which it was thought impossible for him to pass; but as he well knew the allies were then but weak, that a large reinforcement was expected to join them, that vessels waited for the troops that were to arrive, and that dissention and animosity had been produced in the army, by the quarrel between Telemachus and Phalanthus, he undertook to march round without delay. He proceeded with the utmost expedition, advancing, night and day, along the borders of the sea, through ways which had always been thought impassible: thus courage and labour surmount the greatest obstacles; and, to those who have bravery to attempt, and patience to endure, nothing is impossible; and those who, slumbering in idleness and timidity, dream that every difficulty is insurmountable, deserve to be surprized and subdued.

Adrastus surprized the hundred vessels of the allies at break of day. As they were not prepared for defence, and as no attack was apprehended, they

they were seized without resistance, and served to transport his troops, with incredible expedition, to the mouth of the Galesus : he then proceeded, without delay, up the river. The advanced guard of the allies on that side, imagining that these vessels brought the reinforcement they expected, received them with shouts of joy ; Adrastus and his forces landed before they discovered their mistake. He fell upon the allies when they had no suspicion of danger ; and he found the camp open, without order, without a commander, and without arms.

The quarter of the camp which he first attacked, was that of the Tarentines commanded by Phalanthus. The Daunians entered with so much vigour, that the surprize of the Lacedemonians rendered them incapable of resistance ; and while they were seeking their arms with a confusion that made them embarrass and impede each other, Adrastus set fire to the camp. The flames immediately rose from the tents to the sky : and the noise of the fire resembled that of a torrent, which deluges a whole country, bearing down by its rapid course, oaks of the deepest root, and sweeping away the treasured harvest with the barn, and flocks and herds with the fold and the stall. The flames were driven by the impetuous wind from tent to tent ; and the whole camp in a short time appeared like an ancient forest, which some accidental spark had set on fire.

Pha-

Phalanthus, though nearest to the danger, could apply no remedy, he saw that all his troops must perish in the conflagration, if they did not precipitately abandon the camp ; yet he was sensible, that a sudden retreat before a victorious enemy, might produce a final and a fatal disorder. He began, however, to draw up his Lacedemonian youth, before they were half armed : but Adrastus allowed him no time to breathe ; a band of skilful archers, with a cloud of arrows, killed many of them on one side, and a company of slingers hurled a shower of stones. Adrastus himself, sword in hand, heading a select band of the most intrepid Daunians, pursued the fugitives by the light of the flames, putting all that escaped the fire to the sword. Blood flowed round him in a deluge ; yet he was still insatiable of blood : his fury exceeded that of lions and tygers, when they tear in pieces the shepherd with the flock. The troops of Phalanthus stood torpid in despair ; Death appeared before them like a spectre, led by an infernal fury, with snaky locks, and their blood froze in their veins ; their limbs would no longer obey their will, and their faltering knees deprived them even of the hope of flight.

Phalanthus, whose strength and resolution, were in some degree roused by shame and despair, lifted up his hands and eyes to heaven ; he saw his brother Hippias fall at his feet, under the tremendous arm of Adrastus. He was stretched upon the earth, and rolled in the dust ; the
blood

blood gushed, like a rivulet from a deep wound in his side ; his eyes closed against the light ; and his soul, furious and indignant, issued with the blood. Phalanthus himself was stained with the blood of his brother, who, unable to assist him, was surrounded by a multitude of enemies, eagerly pressing to his destruction ; his shield was pierced with a thousand shafts ; his body was wounded in every part ; he could not rally his deserting troops. The gods beheld him, but they beheld him without compassion.

The END of the SIXTEENTH BOOK.



*Death stealing into the Banquet of Intemperance.
See the Declaration of Nosophagus. Book XVII.*

B O O K XVII.

A R G U M E N T.

TELEMACHUS being cloathed in his divine armour, flies to the assistance of Phalanthus. He at first overthrows Iphicles, the son of Adrastus, repels the victorious enemy, and would have gained a complete victory, if an intervening storm had not put a period to the engagement. Telemachus then causes the wounded to be carried off, takes care of them, and shews particular attention to Phalanthus. He attends the obsequies of his brother Hippias, whose ashes he presents to him, which he has deposited in a golden urn.

JUPITER, surrounded by the celestial deities, beheld from the height of Olympus, this slaughter of the confederates ; at the same time he examined the irreversible decrees of Fate, and saw what chiefs would have their thread of life cut on that day by the shears of Atropos. All the gods were intent on discovering by his countenance the will of Jove. But the father both of gods and men said to them in a mild and majestic voice, “ You see to what extremities the confede-

rate army is reduced. You see Adrastus bear down all his enemies; but how deceitful is the prospect! The glory, the prosperity of the wicked is short. The impious Adrastus, detestable for his infidelity, shall not obtain a complete victory. This misfortune has befallen the allies, to teach them to correct their errors, and with more caution to conceal their intentions. Here Minerva prepares fresh honours for young Telemachus, whom she delights in." The thunderer ceased to speak, and all the gods, in a profound silence, continued to behold the battle.

§ In the mean time, Nestor and Philoctetes were informed that one part of the camp was already reduced to ashes, and that the flames, driven by the wind, were spreading to the rest; that the troops were in disorder, and that Phalanthus could no longer defend himself against the violence of his enemies. At this dreadful intelligence they ran to arms, assembled the leaders, and gave orders for the camp to be immediately abandoned, that the men might not perish in the conflagration.

Telemachus, who had been dejected and inconsolable, forgot his anguish in a moment, and resumed his arms. His arms were the gift of Minerva, who under the figure of Mentor, pretended to have received them from an excellent artificer of Salentum; but they were, indeed, the work of Vulcan, who, at her request, had forged them in the smoking caverns of Mount Ætna.

These arms had a polish like a mirror, and were effulgent as the rays of the sun. On the cuirass was the representation of Neptune and Pallas, contesting which of them should give name to a rising city. Neptune struck the earth with his trident, and a horse sprung out at the blow: flame issued from his eyes, and the foam of his mouth sparkled like light; his mane floated in the wind; and his legs, at once nervous and supple, played under him with equal strength and agility: his motion could not properly be described; but he seemed to bound along with a velocity that left no trace of his foot, and the spectator could scarce believe but that he heard him neigh.

In another part, Minerva appeared to be giving the branch of an olive, a tree of her own planting, to the inhabitants of her new city: the branch, with its fruit, represented that plenty and peace, which Wisdom cannot fail to prefer to the disorders of war, of which the steed was an emblem. This simple and useful gift decided the contest in favour of the goddess, and the superb Athens, the pride of Greece was distinguished by her name.

Minerva was also represented as assembling round her the liberal arts, under the symbols of little infants with wings: they appeared to fly to her for protection, terrified at the savage fury of Mars, who marks his way with desolation, as bleating lambs gather round their dam at the sight of a hungry wolf, who has already opened

his voracious jaws to devour them. The goddess, with a look of anger and disdain, confounded, by the excellence of her works, the presumptuous folly of Arachne, who contended with her for the honour of the loom : the unfortunate Arachne herself was also to be seen in the piece ; her limbs attenuated and disfigured, and her whole form changed into that of a spider. At a little distance, Minerva was again represented as giving counsel even to Jupiter, when the giants made war upon Heaven, and encouraging the inferior deities in their terror and consternation. She was also represented with her spear and ægis, upon the borders of Simois and Scamander, leading Ulysses by the hand, re-animating the flying Greeks, and sustaining them against the heroes of Troy, and the prowess even of Hector himself. She was last represented, as introducing Ulysses into the fatal machine, by which, in one night, the whole empire of Priam was subverted.

Another part of the shield represented Ceres in the fertile plains of Enna, in the center of Sicily. The goddess appeared to be collecting together a scattered multitude, who were seeking subsistence by the chase, or gathering up the wild fruit that fell from the trees. She seemed to teach these ignorant barbarians the art of meliorating the earth, and deriving sustenance from its fertility. She presented them a plough, to which she yoked the labouring oxen : the earth was then seen to part in furrows under the share, and a
golden

golden harvest waved upon the plain : the reaper with his sickle, cut down the grateful product of the laboured soil, and was rewarded for all his labour. Iron, devoted in other places to works of destruction, was here employed only to produce plenty and provide for pleasure.

The nymphs of the meadows, crowned with flowers, were dancing on the borders of a river, near a verdant grove : Pan gave the music of his pipe ; and, in a corner, the fawns and satyrs were seen frolicking together. Bacchus was also represented, crowned with ivy, leaning with one hand on his thyrsis, and, in the other, holding the branch of a vine, laden with grapes. The beauty of the god was effeminate, but mingled with something noble, impassioned, and languishing, that cannot be expressed. He was represented as he appeared to the unfortunate Ariadne, when he found her alone, forsaken, and overwhelmed with grief, upon a foreign shore.

Numbers of people were seen crowding from all parts ; old men carrying the first fruits of their labour as an offering to the gods ; young men, weary with the labour of the day, returning to their wives, who were come out to meet them, leading their children in their hands, whom they load with caresses as they walk. There shepherds were also seen, some of whom appeared to be singing, while others danced to the music of the reed. The whole represented peace, plenty and delight : every thing was smiling and happy :

happy : even wolves were seen sporting with the sheep, in the pastures ; and the lion and tyger, quitting their ferocity, mingled peaceably with the lamb : a little shepherd led them obedient to his crook, in one flock, and imagination recalled the pleasures of the golden age.

Telemachus having put on this divine armour, instead of his own shield, grasped the dreadful ægis of Minerva, which had been sent him by Iris, the speedy messenger of the gods. Iris had privately taken away his shield ; and had left, in its stead, this ægis, at the sight of which the gods themselves are impressed with terror.

Thus armed he hastily left the camp to avoid the flames ; and called to him all the chiefs of the army : he called with a voice that restored the courage they had lost, and his eye sparkled with a brightness that was more than human. His aspect was placid, and his manner easy and composed : he gave orders with the same quiet attention, as that of an old man, who regulates his family, and instructs his children ; but in action he was warm and impetuous : he resembled a torrent, which not only rolls its own waves with irresistible rapidity, but carries with it the heaviest vessels that float upon its surface.

Philoctetes, Nestor, the chiefs of the Mandurians, and the leaders of other nations, felt themselves influenced by an irresistible authority in the son of Ulysses ; age appeared to be no longer conscious of experience ; and every commander seemed im-

implicitly to resign all pretensions to counsel and wisdom : even jealousy, a passion so natural to man, was suspended ; every tongue was silent, and every eye was fixed upon Telemachus : all were ready to obey him without reflection, as if they had always been under his command. He advanced to an eminence, from which the disposition of the enemy might be discovered ; and immediately perceived that not a moment was to be lost ; that the burning the camp, had thrown the Daunians into disorder ; and that they might now be surprized in their turn. He, therefore, took a circuit with the utmost expedition, followed by the most experienced heroes, and attacked them in the rear, when they believed the whole army of the allies to be surrounded by the conflagration.

This unexpected attack threw them into disorder ; and they fell under the arm of Telemachus, as leaves fall from the trees in the declining year, when the northern tempest, the harbinger of winter, makes the veterans of the forest groan, and agitates their branches. The earth was strewed with the victims of his prowess, and his spear pierced the heart of Iphicles, the youngest son of Adrastus : Iphicles rashly presented himself before him in battle, to preserve the life of his father, whom Telemachus was about to attack by surprize. The son of Ulysses and Iphicles were equal in beauty, vigour, dexterity, and valour : they were of the same stature, had
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the same sweetness of disposition, and were both tenderly beloved by their parents : but Iphicles fell like the flower of the field, which, in the full pride of its beauty, is cut down by the scythe of the mower. Telemachus then overthrew Euphorion, the most celebrated of all the Lydians that came from Etruria : at length his sword pierced the breast of Cleomenes, who had just plighted his faith in marriage, and had promised rich spoils to the wife whom he was destined to behold no more.

Adrastus saw the fall of his son and of several of his captains, and beheld his victory wrested from him, in a transport of rage, which shook him like the hand of death. Phalanthus, almost prostrate at his feet, was like a victim, wounded but not slain, that starts from the sacred knife, and flies terrified from the altar : in one moment more, Adrastus would have triumphed over the Lacedemonian chief.

But in this crisis of his fate, he heard the shout of Telemachus, rushing to his assistance, and looked upwards ; his life was now given him back, and the cloud was dissipated which had begun to overcast his eyes. The Daunians, alarmed at this unexpected attack, quitted Phalanthus, that they might repress a more formidable enemy ; and Adrastus, stung with new rage, resembled a tyger, from whom the shepherds, with united force, snatch the prey that he was ready to devour. Telemachus fought him
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in the throng; intending at once to conclude the war, by delivering the allies from their implacable enemy; but Jupiter would not grant him so sudden and so easy a victory: and even Minerva, that he might better learn to govern, was willing that he should experience other sufferings.

The impious Adrastus was therefore preserved by the Father of the Gods, that Telemachus might acquire more virtue, and be distinguished by greater glory. A thick cloud was interposed, by Jupiter, between the Daunians and their enemies; the will of the gods was declared in thunders, that shook the plain, and threatened to crush the mortals of the earth under the ruins of Olympus: the lightning rent the firmament from pole to pole; and the light, which, in one moment, dazzled the eye, left it the next, in total darkness: an impetuous shower that immediately followed, contributed to separate the two armies.

Adrastus availed himself of the succour of the gods, without any secret acknowledgement of their power; an instance of ingratitude that merited more signal vengeance! He possessed himself of a situation, between the ruins of the camp and a morass which extended to the river, with such art and expedition, as made even his retreat an honour; and at once displayed his readiness at expedients, and perfect possession of himself. The allies, animated by Telemachus, would have pursued him; but he escaped, by favour of the

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storm, as a bird escapes the snare of the fowler. The allies now thought only of returning to the camp, to repair the damage it had suffered: but the scene, as they entered it, exhibited the miseries of war in their utmost horror. The sick and wounded, not having strength to crawl from their tents, became a prey to the flames; and many that appeared to be half burnt, were still able to express their misery in a plaintive and dying voice, calling upon the gods, and looking upward. Telemachus was pierced to the heart, and burst into tears: he was seized at once with horror and compassion; and involuntarily turned away his eyes, from objects which he shuddered to behold; wretches, whose death was inevitable, but painful and slow; whose bodies, in part devoured by the fire, resembled the flesh of victims that is burnt upon the altar, and mixes the favour of sacrifices with the air.

“ Alas! said Telemachus, such are the miseries which attend on war! What horrid infatuation impels mankind! their days allotted them upon the earth are few, and those few are evil; why then should they precipitate death, which is already near? why should they add to the afflictions which the gods have given with this transitory life? All men are brothers, and yet they hunt each other as prey. The wild beasts of the desert are less cruel: lions war not against lions; and, to the tyger, the tyger is peaceable; the objects of their ferocity, are animals

mals of a different species: man alone, in opposition to his reason, does what is never done by animals that are without reason. And why are these wars undertaken? Is there not land enough in the world, for every man to appropriate more than he can cultivate? Are there not deserts, which the whole race could never people? What then is the motive to war? a false glory, the empty title of a conqueror, some tyrant is anxious to acquire; and, for this, he kindles a flame that desolates the earth. Thus a wretched individual, whom the gods in their anger, have placed upon the earth, brutally sacrifices his species to his vanity: ruin must spread, blood must flow, fire must consume, and he, who escapes from the sword and the flames, must perish by famine with yet more anguish and horror; that one man, to whom the misery of a world is sport, may, from this general destruction, obtain a fanciful possession of what he calls glory: how vile the perversion of so sacred a name! how worthy, above all others, of indignation and contempt, those who have so far forgotten humanity! Let such who fancy they are demi-gods, henceforth remember, that they are less than men; and let every succeeding age, by which they hoped to be admired, hold them in execration. With what caution, should princes undertake a war! Wars, indeed, ought always to be just: they ought, also, to be necessary to the general good. The blood of a nation ought never to be shed,

but for its own preservation in the utmost extremity. But the perfidious councils of flattery, false notions of glory, groundless jealousies, insatiable ambition disguised under specious appearances, and connections insensibly formed, seldom fail to engage princes in a war, which renders them unhappy; in which every thing is hazarded without necessity; and they are as injurious to their subjects, as to their enemies." Such were the reflections of Telemachus.

But he did not content himself with deploring the evils of war; he endeavoured to mitigate them. He went from tent to tent to administer to the sick, and even to the dying, such assistance and comfort as they could receive; he distributed among them, not only medicine, but money; he soothed and consoled them by expressions of tenderness and friendship, and sent others to those whom he could not visit himself.

Among the Cretans that had accompanied him, were two old men, whose names were Traumatophilus and Nosophugus. The former had been at the siege of Troy with Idomeneus, and had learned the divine art of healing wounds from the sons of Æsculapius. He poured into the deepest and most malignant wounds, an odoriferous liquor, which removed the corrupt flesh without the assistance of the knife, and facilitated the formation of a new substance, of a fairer and better texture than the first. Nosophugus had never seen the sons of Æsculapius; but by the assistance

ance of Merion, he had procured a sacred and mysterious book, which was given by Æsculapius to his children. Nosophugus was also beloved by the gods: he had composed hymns in honour of the offspring of Latona; and he daily offered a lamb, white and spotless, to Apollo, by whom he was frequently inspired. As soon as he saw the sick, he could discover by the appearance of the eyes, the colour of the skin, the temperament of the body, and the state of respiration, what was the cause of the disease. Sometimes he administered medicines that operated by perspiration; and the success shewed how much the increase or diminution of that secretion, can influence the mechanism of the body, for its hurt or advantage. To those that were languishing under a gradual decay, he gave infusions of certain salutary herbs, which gradually fortified the noble parts, and, by purifying the blood, brought back the vigour and the freshness of youth. But he often declared there would be but little employment for the physician, if it were not for criminal excesses, and idle fears. “It is a disgrace to mankind, says he, that they have such a number of diseases; for virtue produces health. Intemperance, continued he, converts the very food intended for the preservation of life, into a poison that destroys it; and immoderate pleasure shortens our days more than medicine can prolong them. The poor are less often sick for want of nourishment, than the rich by taking it
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to excess. High seasoned meats, that stimulate appetite after nature is sufficed, are rather poison than food. Medicines themselves offer violence to nature ; and should never be used but in the most pressing necessity. The most excellent medicine, which is always innocent, and always useful, is temperance, moderation in pleasure, tranquility of mind, and exercise of the body : these are productive of a pure and well tempered blood, and throw off superfluous humours that would 'corrupt it.' Thus was Nosophugus yet less honoured for the medicine, than for the rules he prescribed to prevent diseases and render medicine unnecessary.

These two persons were sent by Telemachus to visit the sick of the army : they recovered many by their remedies, and more by the care which they took to have them properly attended, to keep their persons clean, and the air about them pure ; at the same time confining the convalescent to an exact regimen, as well with respect to the quality, as the quantity of their food. The soldiers, touched with gratitude at this seasonable and important relief, gave thanks to the gods, for having sent Telemachus to the army of the allies.

“ He is not, said they, a mere mortal like ourselves : he is certainly some beneficent deity, in a human form ; or, if he is, indeed, a mortal, he resembles the gods more than the rest of men. He is an inhabitant of the earth only to diffuse
good :

good : he is more amiable for his affability and benevolence, than for his valour. O ! that we might have him for our king ! But the gods reserve him for more happy people, who are their favourites ; among whom they design to renew the golden age !”

Telemachus overheard these encomiums, while he was going about the camp in the night, to guard against the stratagems of Adrastus ; they could not therefore be suspected of flattery like those which designing sycophants often lavish in the presence of princes ; insolently presuming, that they have neither modesty nor delicacy ; and that nothing more is necessary to secure their favour, than to load them with excessive praise. Truth only was pleasing to Telemachus ; he could suffer no praise but that, which, being given when he was supposed to be absent, he might reasonably conclude to be just. To such praise he was not insensible ; but tasted the pure and serene delight, which the gods have decreed alone to virtue, and which vice can neither experience nor conceive. He did not, however, give himself up to this pleasure : all the faults which he had committed, immediately rushed into his mind ; he remembered his excessive regard for himself, and indifference to others ; he felt a secret shame, at having received, from nature, a disposition which made him appear to want the feelings of humanity ; and he attributed to Minerva, all the
praise

praise that he had received, as having grafted excellence upon him, which he thought he had no right to appropriate to himself.

“It is thy bounty, said he, O Goddess! which has given me Mentor, to fill my mind with knowledge, and correct the infirmities of my nature. Thou hast vouchsafed me wisdom, to profit by my faults, and mistrust myself. It is thy power, that restrains the impetuosity of my passions; and the pleasure that I feel in comforting the afflicted, is derived from thee. Men would hate me, but for thy assistance; and, without thy assistance, I should deserve hatred: I should be guilty of irreparable faults; and resemble an infant, who, not conscious of its own weakness, quits the side of its mother, and falls at the next step.”

Nestor and Philoctetes were astonished, to see Telemachus become so affable, so attentive to oblige, so ready to supply the wants of others, and so diligent to prevent them. They were struck with the alteration of his behaviour, but could not conceive the cause: and what surprised them most was, the care that he took about the funeral of Hippias. He went himself and drew the body, bloody and disfigured, from the spot, where it lay hidden under a heap of the slain; he was touched with a pious sorrow, and wept over it: “O heroic shade! said he, thou art not now ignorant how much I reverence thy valour. Thy haughtiness, indeed, provoked me; but

but thy fault was from the ardour of youth : alas ! I know, but too well, how we have need of pardon in that season of life. We were in the way to be united by friendship : O ye gods ! why did you deprive me of him, before I had an opportunity to compel his esteem !”

Telemachus then caused the body to be washed with odoriferous liquors ; and, by his orders, a funeral pile was raised. The lofty pines groaned under the strokes of the axe ; and, as they fell, rolled down the declivity of the mountain. The oaks, those ancient children of the earth which seemed to threaten heaven ; the elms and poplars adorned with thick foliage of vivid green, with the spreading beech, the glory of the forest, strewed the banks of the river Galefus ; and a pile was there erected, with such order, that it resembled a regular building : the flame began to sparkle among the wood, and a cloud of smoke ascended in volumes to the sky. The Lacedemonians advanced with a slow and mournful pace, holding their lances reversed, and fixing their eyes upon the ground : the ferocity of their countenances was softened into grief ; and tears flowed abundantly from their eyes. These Lacedemonians were followed by Phericides, an old man, though less depressed by the weight of years, than by his sorrow on surviving Hippias, whom he had educated from his earliest youth. He raised his hands, and weeping eyes to heaven : since the death of Hippias, he had abstained from nourishment ; and the lenient hand of

sleep had not once closed his eyes, or for a moment suspended the anguish of his mind. He walked on with trembling steps, implicitly following the crowd, and not knowing whither he went: he could not utter a word, for his heart was too full for speech; and his silence was that of dejection and despair: but when he saw the pile kindled, a sudden transport seized him, and he cried out, “O Hippias! Hippias! I shall never behold thee more. Hippias is dead, and I am still living. O my dear Hippias! It was I that taught thee, cruel and unrelenting! it was I that taught thee the contempt of death. I hoped thy hand would have closed my dying eyes; and that I should have breathed the last sigh into thy bosom. O ye cruel gods! ye have prolonged my life, in your displeasure, that I might see the life of Hippias at an end. O my child, thou dear object of my care and hope, never shall I see thee more! But I shall see thy mother, who, dying of grief, will reproach me with thy death; and I shall see thy wife, fading in the bloom of youth, and agonized with despair and sorrow, of which I am the cause! O dearest shade! call me, from these scenes, to the borders of the Styx: the light is hateful to me; and there is none but thee, whom I desire to behold! I live, O my dear Hippias! only to perform the last duty to thy ashes.”

The body of the hero, at this time, appeared stretched upon a bier, that was decorated with
purple,

purple, silver, and gold. Death, which had extinguished his eyes, had not totally effaced his beauty, nor had the graces faded wholly from his countenance, however pale. Around his neck, whiter than snow, and reclined upon the shoulder, floated his long black hair, still more beautiful than that of Atys or Ganymede, which soon was to be reduced to ashes : and on his side appeared the wound, through which, issuing with the torrent of his blood, his spirit had been dismissed to the gloomy realms of Pluto.

Telemachus, with grief and dejection, followed the body, and scattered flowers upon it : and when it was laid upon the pile, he could not see the flames catch the linen that was wrapped about it, without again bursting into tears : “ Farewel, said he, O magnanimous youth ! for I must not presume to call thee friend. Be thou appeased, O shade ! since thy glory is full, and my envy is precluded only by my love. Thou art delivered from those miseries, that we continue to suffer ; and hast entered a better region, by the most glorious path ! how happy should I be to follow thee by the same way ! May the Styx permit a passage to thy shade, and the fields of Elysium lie open before thee : may thy name be preserved, with honour, to the latest generation ; and thy ashes rest in peace ! ”

As soon as Telemachus, who had uttered these words in a broken and interrupted voice, was silent, the whole army sent up a general cry :

the fate of Hippias, whose glorious actions they recounted, melted them into tenderness ; and grief at once revived his good qualities in their memory ; and buried in oblivion, all the failings, which the impetuosity of youth, and a bad education, had concurred to produce. But they were more affected by the tender sentiments of Telemachus : “ Is this, said they, the young Greek, who was so arrogant, so contemptuous, and intractable ? he is now affable, humane, and tender. Minerva, who has distinguished his father by her favour, is also, certainly, propitious to the son. She has bestowed upon him the most valuable gift which the gods themselves can bestow upon man ; a heart replete with wisdom, and sensible to friendship.”

The body being now consumed by the flames, Telemachus sprinkled the still smoaking ashes with water, which gums and spices had perfumed : he then deposited them in a golden urn, which he crowned with flowers ; and he carried the urn to Phalanthus. Phalanthus was stretched out upon a couch, his body being pierced with many wounds ; and life was so far exhausted, that he saw not far distant the irremeable gates of death.

Traumatophilus and Nosophugus, whom Telemachus sent to his assistance, had exerted all their art ; they had brought back his fleeting spirit by degrees, and he was insensibly animated with new strength : a mild, yet penetrating power,
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er, a new principle of life gliding from vein to vein, reached even to the heart ; and a genial warmth relaxing the frozen hand of death, the tyrant remitted his grasp. But the insensibility of a dying languor, was immediately succeeded by an agony of grief ; and he felt the loss of his brother, of which before he could not be sensible. “ Alas ! said he, why all this care to preserve my life ! Would it not be better that I should follow my dear Hippias to the grave ? I saw him perish at my side. O thou comfort of my life, my brother, my dearest brother, thou art lost for ever ; and with thee, all the comforts of my life ! I shall see thee, I shall hear thee, I shall embrace thee, no more ! I shall no more communicate my troubles to thee ; and my friendship shall participate of thy sorrows no more ? And is Hippias thus lost for ever ! O ye Gods, that delight in the calamities of men ! can it be true ? or is it not a dream ? Alas ! it is but too true ! I have indeed lost thee, O Hippias ! I saw thee expire in the dust ; and I must still live till I have avenged thee ; till I have offered up to thy manes the merciless Adraftus, who is stained with thy blood ! ”

While Phalanthus was uttering these exclamations, and the two divine dispensers of health were endeavouring to sooth him into peace, lest the perturbation of his mind should augment his malady, and render their medicines ineffectual, he suddenly beheld Telemachus, who approached him.

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At the first sight of him, he felt the conflict of two opposite passions in his bosom : he still resented what had passed between Telemachus and Hippias ; and the grief that he felt for the loss of his brother, gave his resentment new force : but he was also conscious, that he owed his existence to Telemachus, who had rescued him, bleeding and exhausted, from the hands of Adrastus. But when he remarked the golden urn, that contained the dear remains of his brother, the sight instantly melted him into tears : he embraced Telemachus, at first unable to speak ; but at length he said, in a feeble and interrupted voice,

“ O son of Ulysses ! thy virtue has compelled my love : I am indebted to thee, for this remnant of my life ; I am indebted, to thee also, for something dearer to me than life itself ! The limbs of my brother, would have been a prey to the vulture, but for thee ; and, but for thee, the rites of sepulture had been denied him ! his shade would have wandered, forlorn and wretched, upon the borders of the Styx, still repulsed by Charon with inexorable severity ! Must I be thus obliged, by a man whom I have so much detested ? May the gods reward thee, and dismiss me from life and misery together ! Render to me, O Telemachus ! the last duties that you have rendered to my brother, that your glory may be compleat.”

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Phalanthus then fell back, fainting and exhausted with grief: Telemachus continued near him; but, not daring to speak to him, waited in silence, till his spirits should return. Phalanthus revived after a short time; and, taking the urn out of the hands of Telemachus, he kissed it often, and wept over it: “O precious dust, said he! when shall mine be mingled with you, in the same urn? O thou shade of Hippias! I will follow thee to the regions of the dead! There is no need that I should avenge thee, for Telemachus will avenge us both!”

Phalanthus, however, gradually recovered, by the skill of the two sages, who practised the science of Æsculapius. Telemachus was continually with them, that they might exert themselves with more diligence to hasten the cure; and the whole army was more struck with admiration, at the tenderness with which he assisted his most inveterate enemy, than at the wisdom and valour with which he had preserved the army of the allies. He shewed, however, at the same time, that he was indefatigable in the ruder labours of war: he slept but little; and his sleep was often interrupted, either by the intelligence which was brought him at every hour of the night and day; or by examining every quarter of the camp, which he never visited twice together at the same hour, that he might, with greater certainty, surprize those who were negligent of their duty. Though his sleep was short, and
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his labour great, yet his diet was plain: he fared, in every respect, like the common soldiers, that he might give them an example of patience and sobriety. The provisions becoming scarce in the camp, he thought it necessary, to prevent murmurings among the soldiers, to suffer voluntarily, the same inconveniencies, which they suffered by necessity. But this labour and temperance were so far from impairing his vigour, that he became, every day, more hardy and robust: he began to lose the softer graces, which may be considered as the blossoms of youth; his complexion became browner and less delicate, and his limbs more muscular and manly.

END of the SEVENTEENTH BOOK.

BOOK



*The Furies and Death let in by Sensual Pleasure
to Voluptuous Tyranny.
See the Account of Nabopbarzan Book XVIII.*

B O O K XVIII.

A R G U M E N T.

Telemachus, persuaded by several dreams, that his father Ulysses was no longer living, resolves to seek him in the realms of Pluto. He privately withdraws from the camp, attended by two Cretans, as far as a temple near the celebrated Acherontian cavern; he plunges into it, makes his way through the obscurity, and arrives on the borders of Styx, where Charon receives him into his bark. He presents himself to Pluto, who permits him to search for Ulysses: he crosses Tartarus, where he sees the torments inflicted on those who had been guilty of ingratitude, perjury, impiety, or hypocrisy; and especially on wicked monarchs.

THE forces of Adrastus, having been considerably enfeebled by the late combat, he retreated to the other side of Mount Aulon, to wait for different reinforcements, and endeavour once more to surprize the enemy; like a hungry lion, who having been driven back from the sheepfolds, returns into the gloomy forests, and entering his den, sharpens his teeth and claws, waiting a favourable opportunity to devour the bleating flock.

Telemachus, having taken care to establish a severe discipline throughout the camp, turned his whole thoughts on the perfecting a design he had conceived, and which he had imparted to none of the principal commanders. He had for some time been tormented every night, with dreams, which presented to his thoughts the image of Ulysses. This endearing phantom, constantly returned towards the expiration of the night, before aurora had appeared to drive from heaven, with her renewing light, the uncertain stars, and chase soft sleep and airy dreams. At one time, he fancied that he saw Ulysses, in one of the fortunate isles, naked, on the banks of a river, in a meadow adorned with flowers, surrounded with nymphs, who presented him garments to cover him : at another time, he thought he heard him haranguing in a palace, glittering with gold and ivory ; where men, who were crowned with flowers, hearkened to his words with pleasure and astonishment. Often would Ulysses appear suddenly to him at a feast, where mirth and pleasure reigned, and where was heard the harmonious concert of a voice and lyre, excelling in sweetness even that of Phoebus, and the soft chantings of the muses.

Telemachus, when he awaked, was afflicted with these pleasing dreams, and frequently exclaimed : O my father, my dearest father Ulysses ! the most horrible images would be more agreeable to

to thy son. These phantoms of happiness inform me, that thou art already gone to the blessed residence of happy souls, whose virtues the immortal gods reward with everlasting rest. Methinks I see the Elysian fields. How wretched is it to be deprived of hope? alas, my dear father! must I then never behold thee more? must I never be permitted to enfold in strict embrace, him to whom I was once so dear, and whom I have fought with so much toil? Must I never hear the music of thy words, which with such wisdom flowed? Must I never kiss those hands, those dear victorious hands, which have subdued so many foes? Alas! will they never take vengeance on the extravagant pretenders to Penelope, and shall Ithaca never emerge from her destruction?

O ye gods! ye enemies of Ulysses, it is you who have commissioned these fatal dreams to banish from my heart every gleam of hope. This is to rend away my life with violence; for I cannot exist in this uncertainty. Alas! what have I said! I am but too certain of the death of my father. I will then seek his shade in the world below. To those gloomy regions Theseus descended in safety; yet Theseus, with the most horrid impiety, would have offered violence to the deities of the place: my motive, the love of my father, is consistent with my duty to the gods. Hercules also descended, and returned: I am not indeed that hero; but, without his prowess, I

dare to imitate his example. Orpheus, by the recital of his misfortunes, softened into pity that deity, who was thought to be inexorable; and obtained permission for the return of Eurydice to the world of life: I am more worthy of compassion than Orpheus; for I sustain a greater loss: what is a youthful beauty, to whom a thousand youthful beauties are equal, in comparison of the great Ulysses, unrivalled and alone, the admiration and the pride of Greece! It is resolved; and if I perish I perish. Why should death be terrible when life is wretched! I come then, O Pluto! O Proserpine! to prove, whether ye are as void of pity as is imagined. O my father! having traversed the earth and the seas, in vain, to find thee; I will now seek thee among the gloomy mansions of the dead. If the gods will not permit me to possess thee upon the earth, and enjoy, with thee, the light of heaven; perhaps they may at least suffer me to behold thy shade, by the dim twilight of the realms of darkness."

Telemachus immediately rose from the bed, which he had bedewed with his tears; and hoped, that the chearful light of the morning would have dissipated the melancholy, that he suffered from the dreams of the night: but the shaft which had pierced him, was still in the wound: and he carried it with him, whithersoever he went. He resolved therefore on his descent into hell, by a celebrated avenue, not far distant from the camp. This avenue was near a city called Acherontia,
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from a dreadful cavern that led down to the banks of the Acheron, a river by which the gods themselves attest with reverence and dread. The city was built upon the summit of a rock, like a nest upon the top of a lofty tree. At the foot of the rock was the cavern, which timid mortals dreaded to approach : the shepherds were always careful to turn their flocks another way ; and the sulphureous vapour that exhaled by this aperture, from the Stygian fens, infected the air with a pestilential malignity : the neighbouring soil produced neither herb nor flower : here the gentle gales of the zephyr, the rising beauties of the spring, and the rich gifts of autumn, were alike unknown. The ground was thirsty and barren ; producing nothing but a few naked shrubs, and the melancholy cyprus. In the fields that surrounded it, even at a distance, Ceres denied to the labourer her golden harvests. Bacchus, in vain, seemed to promise his delicious fruit ; for the grapes withered, instead of ripening, upon the tree. The Naiads mourned ; and the waters of their urn flowed not with a gentle and translucent wave, but were bitter to the taste and offensive to the eye. Thorns and brambles overspread the ground ; and as there was no grove for shelter, there were no birds to sing ; their strains of love were warbled beneath a milder sky : here nothing was to be heard but the hoarse croaking of the raven, and the boding screams of the owl. The herbage of the field was bitter ;

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and the flocks that fed upon these joyless pastures, felt not the pleasing impulse that makes them bound upon the green : the bull turned from the heifer, and the dejected shepherd forgot the music of his pipe.

A thick black smোক often issued from the cavern in a cloud, that covered the earth with midnight darkness in the midst of day : at these seasons, the neighbouring people doubled their sacrifices, to appease the infernal deities ; yet the infernal deities were often inexorable ; and would accept no sacrifice, but youth in its sweetest bloom, and manhood in its ripest vigour, which they cut off by a fatal contagion.

It was here Telemachus resolved to seek the way that led down to the dark dominions of Pluto. Minerva, who incessantly watched over him, and covered him with her ægis, had rendered Pluto propitious : Jupiter himself, at her request, had commissioned Mercury, who descends daily to the infernal regions, to deliver to Charon a certain number of the dead, to tell the sovereign of the shades, it was his pleasure, that Telemachus should be permitted to enter his dominions.

Telemachus withdrew privately from the camp in the night ; and going on by the light of the moon, he invoked that powerful deity, who, in heaven, is the radiant planet of the night, upon earth the chaste Diana, and in hell the tremendous Hecate ;

Hecate ; the goddess listened to his prayer and accepted it ; for she knew that his heart was upright, and his intention pious, his motive being filial affection.

Immediately as he approached the cavern, he heard the subterraneous empire roar ; the earth shook under his feet ; and the heavens seemed to rain down fire upon his head. A secret horror thrilled to the heart of the son of Ulysses, and his limbs were covered with a chilling sweat ; yet his fortitude sustained him ; and, lifting up his hands and eyes to heaven, “ Great gods, said he, I accept these omens, and believe them to be happy ; complete what you have begun, and confirm my hope !” As he spoke, he rushed forward with intrepidity to the mouth of the cavern.

The thick smoke, which rendered the entrance of the cavern fatal to all animals, immediately disappeared ; and the pestilential stench was for a time suspended. He entered alone ; for what other mortal would have dared to follow him ? Two Cretans, who had accompanied him to a certain distance, and to whom he had communicated his design, remained, pale and trembling, in a temple at some distance, preferring prayers for his deliverance, but despairing of his return.

Telemachus, in the mean time, having his sword drawn in his hand, plunged into the tremendous darkness before him. He presently perceived a glimmering and feeble light, like that which is seen at midnight upon the earth : he observed

ed the airy shades that fluttered round him, and dispersed them with his sword : and soon after he discovered the mournful banks of the Styx, whose waters, polluted by the marsh they cover, moved slowly in a fullen stream, that returns in perpetual eddies upon itself. Here he perceived an innumerable croud of the dead, who, having been denied the rites of sepulture, in vain presented themselves to inexorable Charon. Charon, whose old age, though vigorous and immortal, is always gloomy and severe, kept them back with menaces and reproach ; but he immediately admitted the young Greek into his bark.

The ear of Telemachus, the moment he entered, was struck with the groans of inconsolable grief. Who art thou ? said he to the complaining ghost, and what is thy misfortune ? “ I was, replied the phantom, Nabopharzan, the king of Babylon the superb. All the nations of the East trembled at the sound of my name ; and I compelled the Babylonians to pay divine honours to me in a temple of marble, where I was represented by a golden statue, before which the most costly perfumes of Ethiopia were continually burnt. No man ever dared to contradict me, without instant punishment ; new pleasures were every day invented for me, that might heighten the luxury of my life. I was then in the full bloom and vigour of youth ; and life, with all its pomp and pleasures, was still before me. But alas ! a woman, whom I loved, and who did not re-
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turn that passion, too soon convinced me, that I was not a God : she gave me poison, and I now am nothing. Yesterday, my ashes were deposited with great solemnity, in a golden urn ; they wept, they tore their hair, and seemed ready to throw themselves on the funeral pile, that they might perish with me : they are now surrounding the superb mausolæum, in which they placed my remains, with all the external parade of sorrow ; but secretly, and in sincerity, I am regretted by none. My memory will be held in abhorrence even in my own family ; and here below, I have been already treated with the most mortifying indignity !”

This object touched the breast of Telemachus with pity : “ And was you then truly happy, said he, during your reign ? did you taste that sweet tranquility, without which, the heart is oppressed and heavy in the center of delight ?”

“ Far from it, replied the Babilonian ; I am even ignorant of what you mean. A tranquility like this, indeed, has been extolled by the sages, as the only good ; but it never made my felicity : my heart was perpetually agitated by new desires and throbbing with fear and hope ; I wished to procure a perpetual succession of the passions, with a tumultuous rapidity which excluded thought ; and practised every artifice to effect it : this was my expedient, to avoid the pangs of reflection ; such alone was the peace I procured,

I thought all other chimerical and fabulous; and such were the pleasures I regret!"

During this relation, the Babylonian wept with the effeminate pusillanimity of a man, enervated by prosperity; unacquainted with adversity, and, therefore, a stranger to fortitude. Near him were some slaves, who had been put to death, to honour his funeral; and whom Mercury had delivered to Charon with their king; giving them, at the same time, an absolute power over him, who had been their tyrant upon earth. The shades of these slaves, no longer feared the shade of Nabopharzan; they held him in a chain, and treated him with the most shocking indignity. "Had we not, said one of them, the same nature with thee? How couldst thou be so void of understanding, as to imagine thyself a God, and forget that thy parents were mortal?" Another, in order to insult him, said, "His unwillingness to be taken for a man, was right; for he was a monster, without humanity." "Well, said another, what are become of your flatterers now? Poor wretch! there is now nothing, that thou canst either give, or take away; thou art now become the slave even of thy slaves. The gods are slow in executing justice: but they are at length infallible."

Nabopharzan, stung with these insults, threw himself upon his face, in an agony of fury and despair; but Charon commanded the slaves to pull

pull him up by his chain: “ He must not, said he, be permitted the consolation, even of concealing his shame; no, all the ghosts that throng the borders of the Styx, must be witnesses of it, that the gods, who so long suffered this impious tyrant to oppress the earth, may at last be justified. Yet this, O Babylonian! is but the beginning of sorrows: the judgment of Minos, inflexible and inexorable, is at hand!”

While Charon uttered these words, the bark touched the dominions of Pluto; and the ghosts ran down, in crowds, to the shore, gazing, with the utmost curiosity and wonder, at the living mortal, who stood distinguished among the dead in the boat: but, the moment Telemachus set his foot on the shore, they vanished, like the shades of the night before the first beams of the morning. Then Charon, turning towards the young Greek, with a brow less contracted into frowns, and a look less severe than usual, “ O favoured of heaven! said he, since thou art permitted to enter the realms of darkness, which, to all the living besides thyself, are interdicted; go whithersoever the fates have called thee. Proceed, by this gloomy path, to the palace of Pluto, whom thou wilt find seated on his royal throne; and who will permit thee to enter those recesses of his dominion, the secrets of which I am not at liberty to reveal.”

Telemachus, immediately advanced with an hasty step, discovered the shades hovering about

on every side, more numerots than the sands upon the sea shore; and he was struck with a religious awe, to perceive that, in the midst of the tumult and hurry of this incredible multitude, all was silent as the grave. When he beheld the gloomy residence of unrelenting Pluto, his hair stood erect, his legs trembled, and his voice failed him. “ Tremendous power! said he, with faltering and interrupted speech, the son of unhappy Ulysses now stands before thee. I come to be informed, whether my father is descended into your dominions, or whether he is still a wanderer upon the earth.”

Pluto was seated upon a throne of ebony; his countenane was pale and severe, his eyes hollow and ardent, and his brow contracted and menacing. The sight of a living mortal was hateful to his eyes; as the day is hateful to those animals, that have their recesses only by night. At his side, sat Proserpine, who seemed to be the only object of his attention, and to soften him into some degree of complacency: she enjoyed a never fading beauty; but there seemed to be mingled, with her immortal charms, something of the inflexible severity of her lord.

At the foot of the throne, pale and voracious Death was seated, incessantly whetting a scythe which he held in his hand. Around this horrid spectre, hovered corroding cares, and injurious suspicions; vengeance, crimsoned with blood, and covered with wounds; causeless hatred; avarice

rice, preying upon her own flesh ; and despair the victim of her own rage ; ambition, whose fury overturns all things, like a whirlwind ; and treason, thirsting for blood, unable to enjoy the mischief she produces ; envy, shedding round her the dreadful venom that corrodes her heart, and sickening with rage at the impotence of her malice ; and impiety, that opens for herself a bottomless abyss, in which she shall plunge at last deprived of hope. Besides these, were nameless spectres without number, all hideous to behold ! phantoms, the representatives of Death, to terrify the living ; frightful dreams ; and the horrid vigils of disease and pain ! By these images of woe, the haughty Pluto was surrounded ; and such were the attendants that filled his palace. He replied to the son of Ulysses, in a hollow tone ; and the depths of Erebus remurmured to the sound.

“ If it is by fate, O mortal ! that thou hast violated this sacred asylum of the dead ; that fate, which has thus distinguished thee, fulfil ! Of thy father, I will inform thee nothing : it is enough that here thou art at liberty to seek him. As upon the earth he was a king, thy search may be confined, on one side, to that part of Tartarus, where wicked kings are consigned to punishment ; and on the other, to that part of Elysium, where the good receive their reward : but, from hence, thou canst not enter the fields of Elysium, till thou hast passed through Tartarus.

tarus. Make haste thither ; and linger not in my dominions !”

Telemachus immediately passed through the dreary vacuity that surrounded him, with such speed, that he seemed almost to fly ; such was his impatience to behold his father, and to quit the presence of a tyrant, equally the terror of the living and the dead ! He soon perceived that he was near the gloomy tract of Tartarus : a black cloud of pestilential smoke ascended from this place, which would have been fatal in the realms of life. This smoke overspread a river of fire ; the flames of which, returning upon themselves, roared in a burning vortex, with a noise like that of an impetuous torrent precipitated from the summit of the highest rock ; so that, in this region of woe, no other sound could be distinctly heard.

Telemachus, secretly encouraged by Minerva, entered the gulph without fear. He immediately beheld a great number of men, who, born in a mean condition, were now punished for having sought to acquire riches, by fraud, treachery, and violence. Among them, he remarked many of those impious hypocrites, who, affecting a zeal for religion, imposed upon the credulity of others, and gratified their own ambition. These wretches, who had abused virtue itself, the best gift of heaven, to dishonest purposes, were punished as the most criminal of men : children who had murdered

dered their parents, wives who had imbrued their hands in a husband's blood, and traitors who had sold their country in violation of every tie, were punished with less severity than these hypocrites. Such was the decree pronounced by the three judges of the dead ; because hypocrites are not content to be wicked upon the common terms ; they would be vicious, with the reputation of virtue ; and by an appearance of virtue, which at length is found to be false, they prevent mankind from confiding in the true. The gods, of whom they make a mockery, and whose honour they degrade, take pleasure in exerting their whole power to avenge the insult.

Next to these appeared others, to whom the world scarce imputes guilt, but whom the divine vengeance pursues without mercy ; these are the ungrateful, the liar, the flatterer, who lavishes adulation upon vice, and the slanderer, who has falsely endeavoured to detract from virtue ; all, who judge rashly of what they know but superficially, and thus injure the reputation of the innocent.

But, among all the ungrateful, those were punished with most severity, who had been ungrateful to the gods. “ What ! said Minos, shall he be considered as a monster, who is guilty of ingratitude to his father, or his friend, from whom he had received some such benefits as mortals can bestow : and shall the wretch glory in his crime, who is ungrateful to the gods, to whom he is
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indebted for his existence, and every blessing it includes? Does he not owe his being rather to the author of nature, than to the parents from whom his existence was derived? The less these crimes are censured and punished upon earth, the more are they obnoxious in the infernal regions, to implacable vengeance, from which nothing can escape."

Telemachus, seeing a man condemned by the three judges, whom he found sitting, presumed to ask them what was his crime: he was immediately answered by the offender himself. "I have been guilty, said he, of no crime; my delight consisted wholly in doing good. I have been just, munificent, liberal, and compassionate; of what then can I be accused?" With respect to man, replied Minos, thou art accused of none: but didst thou not owe less to man, than to the gods? if so, what are thy boasted pretensions to justice? Thou hast punctually fulfilled thy duty to men, who are but dust; thou hast been virtuous; but thy virtue terminated wholly in thyself, without reference to the gods who gave it: thy virtue was to be thy own felicity; and to thyself thou wast all in all. Thou hast, indeed, been thy own deity. But the gods, by whom all things exist, and who have created all things for themselves, cannot give up their rights: thou hast forgotten them, and they will forget thee. Since thou hast desired to exist for thyself, and not for them; to thyself, they will deliver thee up: seek, then, thy

consolation in thine own heart. Thou art now for ever separated from man, whom, for thy own sake, thou hast desired to please; and left to thyself alone, that idol of thy heart! Learn, now at least, that piety is that virtue, of which the gods are objects; and that, without this, no virtue can deserve the name. The false lustre of that with which thou hast long dazzled the eyes of men, who are easily deceived, will deceive no more: men who judge of vice or virtue, only as it may oppose or promote their good, are alike ignorant both of good and evil: but here the light of divine wisdom discerns all things as they are: the judgment of men from external appearances, is reversed; what they have admired is frequently condemned; and what they have condemned, justified."

These words were like a stroke of thunder to the boaster of philosophic virtue; and he was unable to sustain the shock. The self-complacence, with which he had formerly contemplated his moderation, his fortitude, his generosity, was now changed to anguish and despair: the view of his own heart, at enmity with the gods, became his punishment; he now saw, and was doomed for ever, to see himself as he really was: he perceived, that the approbation of men, which all his actions had been directed to acquire, was erroneous and vain. When he looked inward, he found a total revolution; he was no longer the same being; and all comfort was eradicated from his heart. His conscience, whose evidence was once so favourable, now rose up against him, and

reproached him even with his virtues ; which, not having the deity for their principal and end, were erroneous and illusive. He was overwhelmed with consternation and trouble ; with shame, remorse, and despair. The furies, indeed, forbore to torment him ; for as he was delivered over to himself, they were satisfied : his own heart was the avenger of the gods, whom he had neglected. He retired to the most gloomy recesses, that he might be concealed from others : he sought for darkness, but he found it not ; importunate light still persecuted and pursued him : the penetrating rays of truth, which he had not followed, now punished him for the neglect ; and all that he had beheld with pleasure, became the objects of his aversion, as the source of misery that could never end. “ Fool that I was, said he, I have known neither the gods, mankind, nor myself ; I have, indeed, known nothing ; since I have not distinguished, from specious evil, that only which is truly good. All my steps have deviated from the path I should have trodden ; all my wisdom was folly ; all my virtue was pride, and a blind ostentatious impiety. I was my own idol.”

Telemachus then perceived as he went on, the kings who had been condemned for abusing their power. An avenging fury placed before them a mirror, which reflected their vices in all their deformity : in this they beheld, and could not avoid it, their undistinguishing vanity, that thirsted
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after the grossest adulation ; their want of feeling for mankind, whose happiness should have been the chief object of their attention ; their insensibility to virtue, their dread of hearing the truth, their partiality to flatterers, their dissipation, effeminacy, and indolence ; their unjust suspicions ; their vain parade, and ostentatious splendor, founded on the ruin of the people ; their ambition of false glory procured at the expence of blood ; and their inhuman luxury, which extorted a perpetual supply of superfluous delicacies, amidst the heavy tears and pressures under which such a number of unhappy wretches laboured. In this mirror, they continually saw themselves faithfully represented ; and they found the picture more monstrous and horrid, than the chimera slain by Bellerophon, the Lernæan hydra destroyed by Hercules, and even Cerberus himself, which from three infernal mouths disgorges a stream of pestilential fire, sufficient to destroy the whole race of men that breathe upon the earth.

Another fury, at the same time, tauntingly repeated all the praises, which sycophants had lavished upon them in their lives ; and held up another mirror, in which they appeared as flattery had represented them. The opposition of these different pictures, was the punishment of their vanity : and it was remarkable, that the most flagitious of these kings, had been the objects of the most extravagant praise ; because the most wicked are more to be feared than the virtuous, and be-

cause they exact with less shame, the servile adulation of the orators and poets of their time.

Their groans perpetually ascended from this dreadful abyss, where they experienced nothing but derision and insult, which they were condemned to suffer; where every thing repulsed, opposed, and confounded them. Instead of sporting with the lives of mankind, as they had done upon the earth, and pretending that the whole species was created for their use, they were, in Tartarus, delivered over to the capricious tyranny of certain slaves, who, in their turn, made them taste all the bitterness of servitude: they obeyed with unutterable anguish; and without a ray of hope, that their punishment would abate of its severity. Under the scourges of these slaves, now their merciless tyrants, they lay like an anvil under the hammers of the Cyclops, when Vulcan urges them to labour at the flaming furnaces of mount *Ætna*.

Telemachus observed their countenances to be pale and ghastly, strongly expressive of the torment they suffered at the heart. They looked inward with a self-aborrence, now inseparable from their existence: their crimes themselves were become their punishment; they haunted them like hideous spectres, and continually started up before them in all their deformity. They wished for a second death, that might separate them from these ministers of vengeance, as the first had separated their spirits from the
body;

body ; a death, that might at once extinguish all reflection and sensibility : they called upon the deep to hide them from the persecuting beams of truth, in impenetrable darkness : but they are reserved for the cup of vengeance, which, though they drink of it for ever, shall be for ever full ! The truth, of which they were afraid, has overtaken them, an invincible and unrelenting enemy ! The ray, which once might have illuminated them, like the mild radiance of the day, now pierces them like lightning ; a fierce and fatal fire, that, without injury to the external parts, infixes a burning torment at the heart ! By truth, now an avenging flame, the very soul is melted, like metal in a furnace : it dissolves all, but consumes nothing ; it disunites the first elements of life, yet the sufferer cannot die : he is divided against himself, deprived of rest and comfort ; animated by no vital principle, but the rage that he kindles against himself, and the dreadful madness that results from despair !

Among these objects, the sight of which made the hair of Telemachus stand erect, he beheld many of the ancient kings of Lydia ; who were punished for having preferred the selfish gratifications of an idle and voluptuous life, to that labour for the good of others, which, to royalty, is a duty of indispensable obligation.

These monarchs mutually reproached each other with their folly. “ Did I not often re-
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commend to you, said one of them to his son, during the last years of my life, and at the time of my death, to repair the mischiefs that my negligence had produced?" "Unhappy father! replied the son, thou art the cause of my destruction: it was thy example that made me vain-glorious, proud, voluptuous, and inhuman. Seeing thee surrounded with fervile flattery, and relaxed in luxury and sloth; I, also, insensibly acquired the love of pleasure and adulation. I thought the rest of men were, with respect to kings, what horses and other beasts of burden are with respect to men; animals unworthy of regard, except for the drudgery they perform, and the conveniencies they procure: this I believed, and I learnt it of thee. And I share thy misery for having followed thy example!" These reproaches were mingled with the most horrid execrations; and mutual rage and indignation aggravated the torments of hell.

Around these princes, there still hovered, like owls in the twilight, causeless jealousies, and false alarms; mistrust and dread, which revenge, upon kings, their disregard of mankind; the insatiable thirst of wealth; false glory, ever tyrannical and oppressive; and effeminate luxury, a deceitful dæmon, that aggravates every evil, and bestows only imaginary good.

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Several of these kings were severely punished, not for the mischief they had done, but for the good they had neglected to do. Every crime committed by the subject, in consequence of laws not enforced, is the crime of the sovereign; for kings reign only as ministers of the law. To kings also are imputed all the disorders, that arise from pomp, luxury, and every other excess, which excites irregular and impetuous passions, that cannot be gratified, but by the violation of the common rights of mankind. But the princes who were punished with the most exemplary severity, were those who, instead of watching over their people, as a shepherd watches over his flock, worried and devoured them like the voracious wolf.

But that which threw Telemachus into the greatest consternation, was to behold many kings, who had been honoured for their personal virtues upon earth, but were, notwithstanding, condemned to the pains of Tartarus, for implicitly submitting the administration of government to wicked and designing men; they were punished for mischiefs, which they had suffered to be perpetrated under the sanction of their authority. The greater part of them, indeed, had been, by principle, neither virtuous nor vicious;
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supinely taking the colour impressed upon them from without: they did not avoid the truth when it presented itself; but they had no relish for virtue, no felicity in doing good.

END of the EIGHTEENTH BOOK:

B O O K XIX.

A R G U M E N T.

Telemachus enters the Elyfian fields, where he is known by his great grandfather, Arceſius, who affures him, that Ulyſſes is not only among the living, but that he ſhall ſee him in Ithica, and ſucceed to his throne. Arceſius deſcribes the felicity of the juſt, eſpecially of good kings, who have revered the gods, and given happineſs to the people, over whom they have governed. He cauſes him to remark, that heroes, who have excelled only in the arts of deſtruction, have a much leſs glorious reward, and are allotted a ſeparate diſtrict to themſelves. He gives Telemachus ſome general inſtructions, who then returns to the camp.

WHEN Telemachus quitted this place, he found himſelf relieved, as if a mountain had been removed from his breaſt. This relief impreſſed him with a thorough ſenſe of the miſery of thoſe, who are confined in it without hope of deliverance. He was ſtruck with horror at having ſeen ſo many kings, puniſhed with much greater ſeverity than any other offenders : “ Is it poſſible, ſaid he, that kings have ſo many duties to fulfil, ſo many difficulties to

surmount, and so many perils to avoid? Is the knowledge, that is necessary to put them upon their guard, as well against themselves as others, so difficult to be acquired? and, after all the envy, tumult, and opposition of a transitory life, are they consigned to the eternal torments in the infernal regions? What folly therefore, to sigh for royalty! How happy the man, whose views are limited to a peaceful private station, in which the practice of virtue is comparatively easy!”

These reflections filled him with confusion and anxiety; he shuddered, his heart throbbed with perturbation, and he felt something like that hopeless misery, of which he had just been a spectator: but, as he advanced, and the realms of darkness, despair, and horror, became more remote, he felt new courage gradually spring up in his breast; he breathed with greater freedom; and perceived, at a distance, the pure and blissful light, which brightens the residence of heroic virtue.

In this place, resided all the good kings, who had ever governed mankind. They were separated from the rest of the just; for, as wicked princes suffer more dreadful torments than other offenders in Tartarus, so virtuous kings enjoy infinitely greater felicity than other lovers of virtue, in the fields of Elysium.

Telemachus advanced towards these monarchs, whom he found in groves of delightful fragrance, reclining upon the downy turf, where the flowers
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and herbage were perpetually renewed : a thousand rills wandered through these delightful scenes, and refreshed the soil with a gentle and unfullied wave : the harmonious song of innumerable birds echoed in the grove ; and while spring strewed the ground with her flowers, autumn loaded the trees with her fruit. Here the burning heat of the dog-star was never felt ; and the stormy north was forbidden to scatter over it the frosts of winter. Neither war, thirsting for blood ; nor envy, that wounds with an invenomed tooth, like the vipers that are wreathed round her arms and fostered in her bosom ; nor jealousy, nor suspicions, nor fears, nor vain desires, invade these sacred domains of peace ; the day has no period here, and the shades of night are unknown. Here the bodies of the blessed are cloathed with a pure and lambent light, as with a garment ; not like that light vouchsafed to mortals upon earth, which is rather darkness visible ; but rather a celestial radiance, without a name ; an emanation, that penetrates the grossest body, with more subtilty than the rays of the sun penetrate the purest chrystal ; which rather fortifies than dazzles the sight, and diffuses through the soul, a serenity which no language can express. By this ethereal essence, the blessed are sustained in everlasting life ; it pervades them ; it incorporates with them, as food incorporates with the mortal body : they see it, they feel it, they breathe it, and it produces in them an inexhausti-

ble source of tranquility and joy. It is a fountain of delight, in which they are absorbed, as fishes are absorbed in the sea: they wish for nothing, and, having nothing, possess every thing. This celestial light satiates the hunger of the soul; every desire is precluded; and they have a plenitude of joy, which sets them above all that mortals seek with such restless ardour, to fill the vacuity that aches for ever in their breast. All the delightful objects that surround them are disregarded, for their felicity springs from within; and being perfect, can derive nothing from without: but resemble the gods, who, satiated with nectar and ambrosia, disdain, as gross and impure, all the dainties of the most luxurious table upon the earth. Far from these seats of tranquility flies every evil: death, disease, poverty, and pain; sorrow and remorse; fear, and even hope, which is often attended with pains not inferior to those of fear; animosity, disgust, and resentment, are, for ever, denied access.

The lofty mountains of Thrace, whose summits, hoary with everlasting snows, have pierced the clouds from the beginning of the world, might sooner be overturned from their foundations, though deep as the center, than the peace of these happy beings be interrupted. They are indeed affected with pity at the miseries that the inhabitants of the earth suffer; but it is a soothing and tender passion, that in no degree diminishes their immutable felicity. Their countenances

nances shine with a divine glory ; with the bloom of unfading youth, the brightness of everlasting joy ; of joy, which, superior to the wanton levity of mirth, is calm, silent and solemn, the sublime fruition of truth and virtue. They feel, every moment, the same transporting joy that a mother feels at the return of an only son, whom she supposed to be dead : but the rapture, which, in the breast of the mother is transient, is permanent in theirs ; it can neither cease, nor grow languid : they have all the mirth that is inspired by wine, without either the tumult or the folly ; they converse together concerning what they see, and what they enjoy ; they despise the opprobrious luxury and idle pomp of their former condition ; they enjoy the remembrance of their difficulties and distress during the short period, in which, to maintain their integrity, it was necessary they should combat their passions ; and they acknowledge the guidance and protection of the gods, who conducted them in the paths of virtue, through so many dangers, with gratitude and admiration. Something ineffable and divine, flows continually into their hearts ; something like an efflux of divinity itself, that incorporates with their own nature. They see, they feel, that they are happy ; and they know that their happiness will be eternal. They sing the praises of the gods, as it were with one voice : in the whole assembly, there is but one mind, and one heart ; and the same stream of
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divine felicity circulates through every breast. In this supreme delight whole ages glide rapidly away, and seem shorter than the happiest hours upon earth; and when thousand of ages are elap- their beatitude suffers no diminution. They reign together, not upon thrones which the hand of man can overthrow, but in themselves, with a power that is absolute and immutable, not derived from without, or dependant upon a despicable and wretched multitude. They are not distinguished by those vain diadems, that so often conceal, under a false lustre, the gloom of anxiety and terror. The gods themselves have placed, upon their heads, crowns of everlasting splendor, which nothing can blemish or destroy.

Telemachus, who sought his father, and, who expected to have found him in these happy fields, was so struck with the calm but sublime enjoyments of the place, that he was now grieved not to find Ulysses among the dead, and lamented the necessity he was under himself of returning back to the society of mortals: "It is here only, says he, that there is life; the shadow only, and not the reality, is to be found upon earth." He was, however, greatly astonished, to see the number of kings that were punished in Tartarus, and the few that were rewarded in Elysium: from this disproportion, he inferred, that there were but few princes, whose fortitude could effectually resist their own power, and the flattery by which their passions were continually excited: he

he perceived that good kings were, for this reason, but rarely seen; and that the greater number are so wicked, that the gods would cease to be just, if, after having suffered them to abuse their power upon earth, they were not to punish them among the dead.

Telemachus, not seeing his father Ulysses among these happy kings, looked round for his grandfather, the divine Laertes. While his eyes were ineffectually employed in this search, a venerable old man advanced towards him, whose appearance was, in the highest degree majestic: his old age did not resemble that of old men upon earth, who bend under the weight of years; it only indicated that he had been old before he died; it blended all the dignity of age, with all the graces of youth; for to those, who enter the fields of Elysium, however old and infirm, the graces of youth are immediately restored. This venerable figure came up hastily to Telemachus; and looking upon him with a familiar complacency, as one whom he knew and esteemed, the youth, to whom he was wholly a stranger, stood silent in confusion and suspense.

“ I am not offended, my son, said the shade that thou dost not recollect me. I am Arceſius, the father of Laertes; and my days upon earth were accomplished, a little before Ulysses, my grandson, went from Ithaca to the siege of Troy: thou wast then an infant, in the arms of thy nurse; but I had conceived hopes of thee, which now are justified; since thou hast descended in-

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to the dominions of Pluto, in search of thy father, and the gods have sustained thee in the attempt. O happy youth! the gods regard thee with peculiar love; and are preparing thee glory equal to that of Ulysses. Happy am I, once more to behold thee: but cease to seek Ulysses among the dead; he still lives; and is reserved to render my line illustrious in the island of Ithaca. Laertes himself, though the hand of time is now heavy upon him, still draws the vital air, and expects his son shall return to close his eyes. Thus transitory is man, like the flower that blows in the morning, and in the evening is withered, and trodden under foot! The generations of men pass away, like the waves of a rapid river; nothing can check the course of time, which carries with him all that can best pretend to permanence and stability. Even thou, O my son! alas! even thou, who art now happy in the vigour, the vivacity, and the bloom of youth; shalt find this lovely season, so fruitful of delight, a transient flower, that fades as soon as it is blown: the train of graces and pleasures, that now sport around thee, health, vigour, and joy, shall vanish like the phantoms of a dream, and leave thee nothing but a mournful remembrance, that they once were thine. Languishing old age, the bane of pleasure, shall insensibly steal upon thee; that enemy to joy, shall contract thy brow into wrinkles, incline thy body to the earth, enfeeble every

every limb, and drying up, for ever, the source of joy ; thou shalt look round upon all that is present with disgust ; anticipate all that is future, with dread ; and retain thy sensibility, only for pain and anguish. This time appears, to thee, to be far distant : but, alas ! my son, thou art deceived ; it approaches with rapidity, and is, therefore, at hand : that which draws near so fast, can never be remote ; and the present for ever flying, is remote already ! even while we speak it is past, and can return no more. Regardless, therefore, of the present, tread the path of virtue, however rugged, with perseverance ; and fix thine eye upon futurity : by purity of manners, and a love of justice, prepare thyself a place in this happy residence of peace. Thou shalt soon see thy father resume his power in Ithaca ; and it is decreed, that thou shalt succeed him on the throne. But, alas ! my son ! royalty is a deceitful thing : while it is beheld at a distance, we see nothing but greatness, splendor, and delight ; but those, who examine it near, find only toil, perplexity, solicitude and fear. In a private station, a life of ease and obscurity is no reproach : but a king cannot, without dishonour, prefer ease and leisure, to the painful labours of government ; he must live, not for himself, but for his subjects : the least error he commits, produces infinite mischief ; for it diffuses misery through a whole people, and sometimes for many ages. It is his duty to humble the insolence of

guilt, to support innocence, and repress calumny. It is not sufficient to abstain from doing evil ; he must exert himself to the uttermost, in doing good : it is not only his duty to do good as an individual ; he must prevent the mischief that others would do, if they were not restrained. Think, then, of royalty, O my son ! as a state, not of ease and security, but of difficulty and danger ; arm thyself with resolution to resist thyself, to controul thy passions, and disappoint flattery."

In uttering these words, Arceſius ſeemed to glow with the divine ardour of inſpiration ; and when he diſplayed the miſeries of royalty, Telemachus perceived, in his countenance, ſtrong expreſſions of pity. " When royalty, ſaid he, is aſſumed to procure ſelfiſh indulgencies, it degenerates into tyranny ; when it is aſſumed with an intention to fulfil its duties, to govern, cheriſh, and protect an innumerable people, as a father protects, cheriſhes and governs his children, it is a moſt laborious ſervitude, and requires the fortitude and patience of heroic virtue. It is, however, certain, that thoſe, who fulfil the duties of government with diligence and integrity, ſhall here poſſeſs all that the power of the gods can beſtow, to compleat their felicity !"

This diſcourſe ſunk deep into the heart of Telemachus : it was engraven upon that living tablet, as the ſculptor impreſſes upon braſs, the characters which he would tranſmit to poſterity. It was an emanation of truth and wiſdom, that, like
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a subtle flame, pervaded the most secret recesses of his soul : he found himself sensibly affected ; and he felt his heart, as it were, dissolved by a divine energy, not to be expressed ; by something that exhausted the fountain of life : his emotion was a kind of desire, that could not be satisfied ; an impulse, that he could neither support nor resist ; a pleasing sensation ; and yet mixed with such pain, as it was impossible to endure and live.

After some time he began to recover ; he breathed with more freedom ; and he observed in the countenance of Arceſius, a strong resemblance of Laertes ; he had also a confused remembrance of something similar in the features of Ulyſſes, when he departed for the ſiege of Troy.

This remembrance melted him into tenderness ; tears of joy flowed from his eyes : he wished to embrace a person, whom he now regarded with reverence and affection ; and attempted it many times in vain : the shade, light and unsubstantial, eluded his caresses, as the delusive images of a dream deceive those, who expect to enjoy them : the thirsty lip is sometimes in pursuit of water, that recedes before it ; sometimes the lips are agitated with words which the tongue refuses to utter ; and sometimes the hand is eagerly stretched out, but can grasp nothing : so the earnest wish of Telemachus could not be gratified ; he saw Arceſius, he heard him speak, and he spoke to him : but, to touch him was impossible. At

length he enquired, who the persons were that he saw round him.

“ Thou seest, my son, said the hoary sage, those who have been the ornament of their age, and the glory and happiness of mankind; thou seest the few kings, who have been worthy of their exalted dignity, and filled the character of deities upon earth. Those whom thou seest not far distant, but separated from them by that small cloud, enjoy an inferior degree of glory: they were heroes, indeed; but the reward of courage and military achievements, is much less than that of wisdom, integrity, and benevolence.

“ Among those heroes, you see Theseus, whose countenance is not perfectly chearful: some sense of his misfortune in having confided in a false and designing woman, still remains; and he still regrets, his having unjustly demanded of Neptune, the death of his son Hypolitus. How happy had it been for Theseus, if he had been less hurried away by sudden anger! You see also Achilles supporting himself upon a spear, having been mortally wounded in the heel by Paris: if he had been as eminent for wisdom, justice, and moderation, as for courage, the gods would have granted him a long reign; but they had compassion for the nations, whom he would have governed, by a natural succession, after the death of Peleus his father; and would not commit such a multitude of people to the mercy of rashness and presumption; of a man more easily provoked, than the sea by a tempest. The thread

of his life was cut short by the fates ; and he fell, as a flower, scarce blown, falls under the ploughshare, and withers, before the day is closed in which it sprung up. The gods made use of him only, as they do of torrents and tempests, to punish mankind for their crimes : Achilles was the instrument by which they overthrew the walls of Troy, to revenge the perjury of Laomedon, and the criminal desires of Paris. When they had thus employed this instrument of their vengeance, they were appeased ; and not even the tears of Thetis could prevail upon them to suffer a young hero to remain longer upon the earth, who was fit only to disturb mankind, and to subvert cities and kingdoms.

“ You see another, remarkable for the ferocity of his countenance ! that is Ajax, the son of Telamon, and the cousin of Achilles ; you cannot be ignorant of his glory in battle. After the death of Achilles, he claimed his arms, which, he, said, ought not to be given to another : your father also claimed them, as his right : the Greeks determined in favour of Ulysses, and Ajax slew himself in despair. Resentment and rage are still visible in his countenance : approach him not, my son, for he will think you come to insult the misfortune, that you ought to pity : he has discovered us already ; and he rushes into the thick shade of the wood that is behind him, to avoid a sight that is hateful to his eyes. On the other side, you see Hector, who would have been invincible, if the son of Thetis had not lived in the same age.

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But see, Agamemnon passes by, whose countenance still expresses a sense of the treachery of Clytemnestra. O my son ! I shudder at the misfortunes, that have avenged the impiety of Tantalus in his family : the enmity of the two brothers, Atreus and Thyestes, filled the house of their father with blood and horror. Alas ! how many crimes are produced by one ! Agamemnon returned, in triumph, from the siege of Troy ; but no time was allowed him to enjoy, in peace, the glory he had acquired in war. Such is the fate of almost all conquerors ! All that you behold have been great in battle, but they have neither been amiable nor virtuous ; and therefore they enjoy only the second place in the fields of Elysium.

“ Those, who have reigned with justice, and loved their people, are considered as the friends of the gods ; while Achilles and Agamemnon, still full of their quarrels and their battles, are not perfect even here, but retain their natural defects, and suffer the infelicity they produce. These heroes, in vain, regret the life that they have lost ; and grieve at their change from a substance to a shade. But the kings, who, with an equal hand, have dispensed justice and mercy, being purified by the divine light which perpetually renovates their being, feel their wishes anticipated, and their happiness complete. They view with compassion, the vain solicitude of mankind ; and despise the great affairs that busy ambition, as the toys of an infant : they drink of truth and virtue at the source,

source, and are satisfied : they can suffer nothing either from themselves or others ; they have no wants, no desires, no fears : with respect to them, all is finished, except their happiness, which shall be eternal.

“ Remark that venerable figure ; it is Inachus, who founded the kingdom of Argos. The character of old age is tempered with ineffable sweetness and majesty : he moves with a light and gliding pace, that resembles the flight of a bird : flowers spring up under his feet : he holds a lyre of ivory in his hand ; and celebrates the wonders of the gods with eternal praise : his breath is a gale of fragrance, like the breath of the morning in spring ; and the harmony of his voice and his lyre, might add to the felicity, not only of men, but of gods. He is thus rewarded for his paternal affection to the people, whom he surrounded with the walls of a new city, and secured in the blessings of society by instituting laws.”

“ Among those myrtles, on the other side, you see also Cecrops the Ægyptian, the first sovereign of Athens, a city consecrated to the goddess of Wisdom, whose name it bears. Cecrops, by bringing excellent laws from Ægypt, the great source from which learning and good morals have flowed through all Greece, softened the natural ferocity of the people, that he found in the villages of Attica, and united them by the bands of society. He was just, humane, and compassionate : he left his people in affluence, and his family

family in a modest mediocrity; not choosng that his children should succeed to his authority, because there were others whom he judged more worthy of the trust.

“ But I must also shew you Erichon: you see him in that little valley. He was the first who introduced the use of silver as money, in order to facilitate commerce among the islands of Greece; but he foresaw the inconveniencies, which would result from this expedient: “ Apply yourselves, says he to the people, to accumulate natural riches; for they only deserve the name. Cultivate the earth, that you may be rich in corn and wine, and oil and fruit: multiply your flocks and herds to the utmost, that you may be nourished by their milk, and cloathed with their wool; it will then be impossible that you should be poor. The increase, even of your children, will be an augmentation of your wealth, if you inure them early to diligence and labour; for the earth is inexhaustible; and will be more fruitful in proportion to the number of inhabitants, who cultivate it: it will plentifully repay their labour; but, to idleness and negligence, it will be parsimonious and severe. Seek principally, therefore, for that which is wealth indeed, as it supplies that which you truly want. Regard not money, but as it is useful either to support necessary wars abroad, or for the purchase of such commodities as are wanted at home; and, indeed, it is to be wished, that no commerce should be permitted,
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in articles that can only support and gratify luxury, vanity and indolence. I fear, my children, said the wise Ericthon, I greatly fear, that I have made you a fatal present, in the invention of money: I foresee, that it will excite avarice, ambition, and ostentation; that it will produce innumerable pernicious arts, which can only corrupt virtue and gratify idleness; that it will give you a disgust for that happy simplicity, which is, at once, the blessing and the security of life: in a word, that it will make you look with contempt upon agriculture, the support of our existence, and the source of real benefits. But I call the gods to witness, that it was in the integrity of my heart, that I made you acquainted with money, a thing, which in itself is useful." Ericthon, however, having lived to see the mischiefs that he dreaded, retired, overwhelmed with grief, to a desert mountain; where he lived to an extreme old age, in poverty and solitude, and never more intermeddled with the government of cities.

"Not long afterwards, Greece beheld a new wonder in Triptolemus, whom Ceres had instructed in the art of cultivating the earth, and of covering it every year with a golden harvest. Mankind were, indeed, already acquainted with corn, and the manner of multiplying it by seed; but they knew not the perfection of tillage; and Triptolemus, being sent by Ceres, came, with the plough in his hand, to offer the bounty of that goddess to all, who had resolution to surmount the

natural love of rest, and apply themselves diligently to labour. Triptolemus soon taught the Greeks to part the earth into furrows, and render it fertile by breaking up its bosom. The yellow ears of corn, soon strewed the fields under the sickle of the reapers : even the fierce and savage race that were dispersed in the forests of Epirus and Etolia, seeking acorns for their subsistence, when they had learnt to sow corn and make bread, threw off their ferocity, and submitted to the laws of civil society. Triptolemus made the Greeks sensible of the pleasure, that is to be found in that independent wealth, which a man derives from his own labour ; and in the possession of all the necessities and conveniences of life, the genuine produce of his own field. This affluence, so simple and so blameless, arising from agriculture, recalled to their minds the council of Erichon. They despised money, and all other artificial wealth, which has no value, but in the vain imaginations of men ; which allures them to pleasures, that are neither sincere nor safe ; and diverts them from that labour, which alone supplies all that is of real value, with innocence and liberty. They were now convinced, that a paternal field with a kindly soil and diligent cultivation, was the best inheritance for those who were wisely content to live with the frugality of their fathers. Happy would it have been for the Greeks, if they had steadily adhered to these maxims so well calculated to render them free, powerful and happy ; and to

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inspire and maintain a uniform and active virtue, which would have rendered them worthy of such blessings! But alas! they began to admire false riches; by degrees, they neglected those which are real; and they degenerated from this admirable simplicity! O my son! thou wilt one day ascend a throne: in that day remember to restore agriculture, to honour the art, to encourage those that practise it, and suffer no man either to live in idleness, or employ himself only to propagate luxury and sloth. These men, who governed with such benevolence and wisdom upon earth, are here the favourites of heaven! Their happiness as far surpasses that of Achilles and other heroes, who excelled only in war, as the gentle and genial gales of spring, excel the desolating storms of winter; or as the sun, that gives the day, surpasses, in splendour, the moon that can only lessen the darkness of the night."

While Arceſius was thus ſpeaking, he perceived that Telemachus had conſtantly fixed his eyes upon a little grove of laurels, and a rivulet of pure water, that was bordered with roſes, violets, lilies, and a thouſand other odoriferous flowers, whoſe vivid colours reſembled thoſe of Iris, when ſhe deſcends upon earth, with ſome meſſage from the gods to man. In this delightful ſpot, Telemachus ſaw an inhabitant of Elyſium, whom he knew to be Sefoſtris. There was now a majeſty in the appearance of this great prince, infinitely ſuperior to that which diſtin-

guished him upon the throne of Ægypt : his eyes sparkled with a divine radiance, that Telemachus could not steadfastly behold ; and he appeared to have drank of joy, even to intoxication : such was the rapture, beyond all that mortals have the power to feel, which the divine spirit, as the reward of his virtue, had poured into his breast !

“ O my father ! said Telemachus to Arcefius, I know him ; it is Sesostris, the wise and good, whom I beheld, not long since, upon his throne in Ægypt !” “ It is he, replied Arcefius ; and, in him, you have an example of the boundless liberality, with which good sovereigns are rewarded by the gods : but know that all this felicity is nothing, in comparison of what he would have enjoyed, if, in the excess of prosperity, he had not forgot justice and moderation. His passion to abase the pride and insolence of the Tyrians, impelled him to take their city. This acquisition kindled a desire of more, and he suffered himself to be seduced by the vain glory of a conqueror : he subdued, or rather he ravaged, all Asia. At his return into Ægypt, he found his brother had usurped his throne, and had rendered the best laws of his country ineffectual, by an iniquitous administration. His conquests of other kingdoms, therefore, served only to throw his own into confusion : yet he was so intoxicated with the vanity of conquest, that he harnessed to his chariot the most illustrious princes, whom he had subdued. At length, however, he was sensible
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of his fault, and ashamed of his inhumanity. Such was the fruit of his victories ! This is what a conqueror brings upon his country and himself, when he usurps the dominions of others : it was this that degraded the character of a prince, in other respects so just and beneficent ; and this has diminished the glory, which the gods intended for his reward.

“ But seest thou not another shade, my son, distinguished by a wound ? That is Dioclide, a king of Caria, who voluntarily resigned his life in battle ; because an oracle had foretold, that, in a war between the Carians and Lycians, the nation, whose king should be slain, should be victorious.

“ Observe yet another : that is a wise legislator, who, having instituted such laws, as would render his people virtuous and happy, bound them by a solemn oath not to violate them in his absence ; after which he immediately disappeared, became a voluntary exile from his country, and died poor and unnoticed on a foreign shore, that his people might by that oath, be for ever obliged to keep his laws inviolate.

“ The other whom thou seest, is Eunestimus, a king of Pylos, and an ancestor of Nestor. When a plague ravaged the earth, and crowded the banks of Acheron with shades, he requested of the gods, that their wrath might be appeased, by his dying for so many thousands of innocent persons : the gods granted his request ; and have, here, reward-

ed it with felicity and honour, in comparifon of which, all that royalty can beftow upon earth, is vain and unftantial, like a fhadow or a dream.

“ That old man, whom you fee crowned with flowers, is the celebrated Belus. He reigned in Ægypt, and espoufed Anchinoë, the daughter of the god Nilus, who fertilizes the earth with the flood that he pours over it from a fecret fource. He had two fons ; Danaüs, to whose hiftory you are no ft ranger ; and Ægyptus, from whom that mighty kingdom derives its name. Belus thought himfelf more enriched by the plenty which he diffufed among his fubjects, and the love that he acquired in return, than by all the levies that he could have impofed, if he had taxed them to their utmoft ability. Thefe, my fon, whom you believe to be dead ; thefe only, are the living : thofe are the dead, who languifh upon earth, the victims of difeafe and sorrow ! the terms are inverted, and fhould be reftored to their proper place. May the gods vouchfave thee fuch virtue, as fhall merit this reward ; a life, which nothing fhall embitter or deftroy ! But hafte thee hence ! it is time the fearch for thy father fhould be renewed. Alas, what fcenes of blood fhalt thou behold, before he is found ! But what glory awaits thee, in the plains of Hefperia ! Treasure in thy memory the counfels of Mentor ; let thefe be the guide of thy life ; and thy name fhall be great among all nations and throughout all ages !”

After this admonition, Arcefius immediately conducted Telemachus to the ivory gate, that leads from the gloomy realms of Pluto. Telemachus parted from him, with tears in his eyes, not being able to embrace him: and leaving behind him these gloomy regions, he made haste back to the camp of the allies; after having joined the two young Cretans in his way, who had accompanied him to the mouth of the cavern, and despaired of ever seeing him again.

The END of the NINETEENTH BOOK.

B O O K XX.

A R G U M E N T.

In an assembly of the chiefs, Telemachus persuades them not to surprize Venusium, which had been left as a deposit by both parties, in the hands of the Lucanians. He discovers great sagacity with respect to two deserters, one named Acanthus, who had undertaken to poison him ; and the other, named Dioscorus, had offered to bring him the head of Adrastus. In the battle, which soon follows, Telemachus strews the fields with dead in search of Adrastus ; and Adrastus, who is also in search of Telemachus, engages Pisistratus, the son of Nestor, and kills him. Philoctetes arrives, and at the moment when he is about to pierce Adrastus, is himself wounded, and obliged to retire. Telemachus, alarmed by the cry of his allies, among whom Adrastus is making a terrible slaughter, rushes to their assistance : he engages Adrastus, and gives him his life on certain conditions, which he prescribes : Adrastus, rising from the ground, attempts to kill his conqueror by surprise, who engages him a second time, and kills him.

IN the mean time, the chiefs of the army assembled to deliberate on the surprize of Venusium, a strong town which Adrastus had formerly taken from a neighbouring people, the Peucetian Apulians.



*The emblems of Victory and Fame, presented
by Murder and Fraud, and rejected by
the Disciple of Virtue. see Book XX.*

lians. They had entered into the alliance that was formed against him, to obtain satisfaction for the injury ; and Adrastus, to appease them, had put the town as a deposit, into the hands of the Lucanians : but he had, at the same time, corrupted the Lucanian garrison, and its commander, with money ; so that he had still more authority in Venusium, than the Lucanians ; and the Apulians, who had consented that Venusium should be garrisoned with Lucanian forces, were thus deceived in this negociation.

A citizen of Venusium, named Demophantes, had secretly offered to put the allies in possession of one of the gates by night ; an advantage which was of the greater importance, as Adrastus had placed his provisions and military stores in a neighbouring castle, which could make no defence against an enemy that was in possession of Venusium. Philoctetes and Nestor had already given their opinion that so favourable an opportunity ought not to be neglected ; and the rest of the chiefs, influenced by their authority, and struck with the facility of the enterprize, and its immediate advantages, applauded their advice : but Telemachus, as soon as he returned, exerted his utmost abilities to divert them from the undertaking.

“ I acknowledge, said he, that if any man can deserve to be surprized and deceived, it is Adrastus, who has so often practised fraud against mankind : and I am not ignorant that the sur-

prize of Venusium, will only put you in possession of a town, which, by right, is already yours ; as it belongs to the Apulians, who are confederates in your expedition : I also confess that you may improve this opportunity with the greater shew of justice, as Adrastus, who has made a deposit of the town in question, has, at the same time, corrupted the commander and the garrison, to have admittance, whenever he shall think it necessary : in a word, I am convinced, as well as you, that if you should take possession of Venusium to-day, you would, tomorrow, be masters of the neighbouring castle, in which Adrastus has formed his magazine ; and that, the day following, there will be a conclusion to this formidable war. But is it not better to perish, than to conquer by means like these ? Must fraud be repelled by fraud ? Shall it be said that so many kings, who united to punish the perfidy of Adrastus, were themselves perfidious ! If we can adopt the practices of Adrastus without guilt, Adrastus himself is innocent ; and we are unjust in endeavouring to punish him. Has all Hesperia, sustained by so many colonies of Greece, by so many heroes returned from the siege of Troy, no other arms to oppose the fraud and treachery of Adrastus, than treachery and fraud ! You have sworn by whatever is most sacred, to leave Venusium, a deposit in the hands of the Lucanians : the Lucanian garrison you say, is corrupted by Adrastus, and I believe it to be true ; but this garrison is
still

still Lucanian ; it receives the pay of the Lucanians, and has not yet refused to obey them ; it has preserved, at least, an appearance of neutrality ; neither Adrastus nor any of his people have yet entered it ; the treaty is still subsisting ; and the gods have not forgotten your oath. Is a promise never to be kept, but when a plausible pretence to break it is wanting ? Shall an oath be sacred only, when no advantage results from its violation ? If you are insensible to the love of virtue, and the fear of the gods, have, at least, some regard to your interest and reputation. If you give so pernicious an example to mankind, by breaking your promise and violating your oath, in order to put an end to a war, how many wars may you create by this impious conduct ? Which of your neighbours, will not at once both dread and abhor you ; and who can hereafter, in the greatest emergency, confide in you ? What security can you give for your faith, when you even intend to keep it ; and how will you convince your neighbours of your sincerity, even when you are sincere ? Shall this security be a solemn treaty ? Solemn treaties you have already broken. Shall it be an oath ? Alas ! will they not know, that you set the gods at defiance, when you can derive any advantage from perjury ! With respect to you, peace will be a state of no greater security than war ; for whatever you do, will be considered as the operations of war, either secret or avowed. You will be the constant enemies of all, who are, unfortunately,

your neighbours. Those affairs which require reputation, probity, or confidence, will to you become impracticable ; and you will be unable to make any promise that can be believed.

“ But, added Telemachus, there is yet another interest, yet nearer and more pressing, which must have weight with you, if you are not lost to all sense of probity, and wholly blind to your advantage : a conduct so perfidious, will be a canker in the very heart of your alliance, which it must finally destroy. The perjury that you are about to practise against Adrastus, will inevitably render him victorious.”

At these words, the assembly, with great emotion, demanded how he could take upon him to affirm that the alliance would be ruined by a measure, that would infallibly procure them immediate victory. “ How can you, said he, confide in each other, if you violate the only bond of society and confidence, your plighted faith ? If you have admitted this maxim, that the laws of honesty and truth may be violated, to secure a considerable advantage ; who among you would confide in another, when that other may secure a considerable advantage by breaking his promise and defrauding you ? and when this is the case, what will be your situation ! Who among you would not practise fraud, to preclude the fraudulent practices of his neighbour ? What would be the fate of an alliance consisting of so many nations, each of which has a separate interest, when it is agreed among them, in a public deliberation, that it is law-
ful

ful for every one to circumvent his neighbour, and violate his engagements? Will not the immediate consequence be, distrust and dissension; an impatience to destroy each other, excited by the dread of being destroyed? Adrastus will have no need to attack you; you will sufficiently harass each other and justify his perfidy.

“Ye mighty chiefs! renowned for magnanimity, who govern innumerable people with experienced command, despise not the counsel of a youth. Whatever is your distress, your resources should be diligence and virtue. True fortitude can never be detected: but, if once you pass the barrier of probity and honour, your retreat is cut off, and your ruin inevitable: you will never be able to re-establish the confidence necessary to the success of all important affairs; you can never reduce those to the principles of virtue, whom you have once taught to despise it. Besides, what have you to fear? Will not your courage conquer, without so base an auxiliary as fraud? Are not your own powers and the strength of united nations, sufficient? Let us fight and let us die, if it is so decreed; but let us not conquer so ingloriously: Adrastus, the impious Adrastus, is in our power; and nothing can deliver him, but our imitating those crimes, which expose him to the wrath of heaven.”

When Telemachus had done speaking, he perceived that his words had carried conviction to the heart. He observed, that, of all who were present, not one offered to reply: their thoughts were

were fixed, not, indeed, upon him, nor the graces of his elocution; but upon the truths that he had displayed. Astonishment was visible in every countenance; at length a confused murmur spread by degrees through the whole assembly: they looked upon each other; and all were impatient to declare their sentiments, though every one was afraid to speak first. It was expected, that the chiefs of the army should declare their opinion; and the venerable Nestor, at length, began as follows.

“The gods, O worthy son of Ulysses! have spoken by thy voice; Minerva, who has so often inspired thy father, has infused into thy heart the wise and generous council which thou hast given. I do not consider thy youth; for when I hear thee, Pallas only is present to my mind. Thou hast been the advocate of virtue. The most considerable advantage, without virtue, is loss: without virtue, men are suddenly overtaken by the vengeance of their enemies, they are distrusted by their friends, abhorred by all good men, and obnoxious to the righteous anger of the gods. Let us then leave Venusium in the power of the Lucanians, and think of subduing Adrastus only by our magnanimity.”

Thus Nestor spoke, and the whole assembly applauded: but their eyes were fixed upon Telemachus; and every one thought he perceived the wisdom of the goddess, that inspired him, lighten in his countenance.

The

The council then began to debate another question, in which Telemachus acquired equal honour. Adrastus, with his accustomed perfidy and cruelty, had sent one Acanthus into the camp as a deserter, who had undertaken to destroy the principal commanders of the army by poison ; and a particular charge was given him, not to spare Telemachus, who was already become the terror of the Daunians. Telemachus, who was too generous and brave, easily to entertain suspicion, readily admitted this wretch to his presence, and treated him with great kindness ; for, having seen Ulysses in Sicily, he recommended himself by relating the adventures of that hero. Telemachus took him under his immediate protection, and consoled him under his misfortunes ; for he pretended to have been deceived and treated with indignity, by Adrastus. Telemachus, however, was warming and cherishing a poisonous viper in his bosom, who was ready to inflict a mortal wound. Acanthus had dispatched another deserter, named Arion, from the camp of the allies to Adrastus, with particular intelligence of its situation ; and assurances that he would give poison to the chief commanders, and in particular to Telemachus, the next day, at an entertainment to which he had been invited as a guest. This man being detected and seized, as he was escaping from the camp, in the terror and confusion of conscious guilt, he confessed his treachery. Acanthus was suspected to have been his accomplice,

plice, because a remarkable intimacy had been observed between them ; but Acànthus, who was profoundly skilled in dissimulation, defended himself so artfully, that nothing could be proved against him, nor could the conspiracy be traced to its source.

Many of the princes were of opinion, that Acànthus ought certainly to be sacrificed to the public safety : “ He ought to die, said they ; for the life of a private individual is nothing in competition with the lives of so many kings. It is possible he may die innocent ; but that consideration should have no weight, when the preservation of those who represent the gods on earth, is the subject of our debate.

“ This horrid maxim, said Telemachus, this savage policy is a disgrace to human nature. Is human blood to be so lightly spilt ; and are men to be thus wantonly destroyed by those, that are set over them only for their preservation ? The gods have made you, to mankind, what the shepherd is to his flock ; and will you degrade yourselves into wolves, and worry and devour those, whom you ought to cherish and protect ? Upon your principles, to be accused is to be guilty ; and to be suspected is to be condemned. Envy and calumny will destroy innocence at pleasure. ; the oppressed will be sacrificed to the oppressor ; and in proportion as tyranny makes kings distrustful, judicial murders will depopulate the state.”

Tele-

Telemachus uttered this remonstrance with a vehemence and authority that captivated all hearts ; and covered those, who gave such pernicious counsel, with confusion. He perceived it and softened his voice : “ As for myself, said he, I am not so fond of life as to secure it upon such terms. I had rather Acanthus should be wicked, than Telemachus ; and would rather perish by his treason, than destroy him unjustly, while I doubt only of his crime. But know, O you who are appointed kings, that is to say, judges of the people, your decisions should be directed by wisdom, justice, and moderation : permit me then to examine Acanthus in your presence.”

Every one acquiesced, and Telemachus immediately questioned him concerning his connection with Arion : he pressed him concerning a great variety of particulars : and often intimated a design of sending him back to Adrastus, as a deserter : this, if he had really deserted, would have alarmed him ; for Adrastus would certainly have punished him with death : but Telemachus, who watched the effect of this experiment, perceived not the least token of fear, either in his countenance or his voice ; and therefore thought it probable that he could not be innocent of the conspiracy. Not being able, however, fully to convict him, he demanded his ring : “ I will send it, said he, to Adrastus.” At the demand of his ring, Acanthus turned pale, and appeared in great confusion ; Telemachus, who kept his eyes fixed

upon him, perceiving it, took the ring, and said, "I will send Polytropus, a Lucanian whom you well know, to Adrastus, as a messenger dispatched with private intelligence from you; and he shall produce this ring as a token. If by this means, we discover that you correspond with Adrastus, you shall be put to death by torture; but if you will now voluntarily confess your crime, we will remit the punishment it deserves, and only banish you to some remote island, where every thing shall be provided for your subsistence. Acanthus made a full confession; and Telemachus prevailed with the kings, to give him his life, as he had promised it; and he was sent into one of the Echinadian islands, where he passed his days in security and peace.

In a short time after, a Daunian of obscure birth, but of a violent and daring spirit, whose name was Dioscorus, came by night into the camp of the allies, and offered to assassinate Adrastus in his tent: it was in his power to have perpetrated the deed; for, whoever despises his own life, can command that of another. Dioscorus had no wish, but for revenge; Adrastus had forcibly taken away his wife, whom he passionately loved, and who was equal in beauty to Venus herself: he had therefore determined either to kill the tyrant, and recover his wife, or perish in the attempt. He had received secret instructions, how to enter the tent in the night; and had learnt that his enterprize would be favoured by many

officers among the Daunians : but he thought it would also be necessary, that the allies should attack the camp at the same time ; as the confusion would facilitate his escape, and afford him a fairer opportunity to carry off his wife.

As soon as Dioscorus had made the confederate princes acquainted with his design, they turned towards Telemachus, as referring implicitly to his decision. “ The gods, said he, who have preserved us from traitors, forbid us to employ them. It would be our interest to reject treachery, even if we had not sufficient virtue to detest it : if we should once practise it against others, our example would justify others in the practice of it against us ; and then, who among us will be safe ? Adrastus may possibly avoid the mischief that threatens him, and then it will recoil upon ourselves ; the nature of war will be changed ; military skill and heroic virtue will be of no effect ; and we shall see nothing but perfidy, treason, and assassination : we shall, ourselves, experience their fatal consequences ; and deserve to suffer every evil, to which we have given sanction by our practice. I am, therefore, of opinion, that we ought to send back this traitor to Adrastus ; I confess, indeed, that he does not merit this treatment ; but the eyes of all Hesperia, and of all Greece, are upon us, and we owe this testimony of our abhorrence of perfidy to them, and to ourselves ; we owe it also to the gods, for the gods are just.”

Dioscorus was immediately sent away to Adrastus, who trembled at the danger he had escaped, and was unable to express his amazement at the generosity of his enemies; for the wicked have no idea of disinterested virtue: in spite of himself he contemplated what had happened, with admiration, a secret and involuntary praise; but he did not dare to applaud it openly, being conscious that it would condemn himself; it brought into his mind the fraud and cruelty he had practised, with a painful sense both of guilt and shame. He endeavoured to account for appearances, without imputing, to his enemies, such virtue as he could not emulate; and, while he felt himself indebted to them for his life, he could not think of ingratitude without compunction: but in those who are habitually wicked, remorse is of short duration.

Adrastus, who observed that the reputation of the allies perpetually increased, thought it absolutely necessary, to attempt something of importance against them immediately: as he found they must, of necessity, foil him in virtue, he could only hope to gain the advantage of them in arms; and therefore immediately prepared to give them battle.

The day of action arrived, and Aurora had scarce strewed her roses in the path of the sun, and thrown open the gates of the east before him, when Telemachus, anticipating the vigilance of experience and age, broke from the soft
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embraces of sleep, and put all the commanders in motion. His morion, covered with horse-hair that floated in the wind, already glittered upon his head; his cuirass diffused a new sun-shine upon the plain; and his shield, the work of Vulcan, besides its own peculiar beauty, shone with a divine effulgence, which it derived from the ægis of Minerva, that was concealed under it: with one hand he grasped a lance, and, with the other, he pointed out the posts, which the several divisions of the army were to occupy. Minerva had imparted to his eyes a divine lustre, and animated his countenance with an expression of awful majesty, that seemed to be an earnest of victory. He marched, and all the chiefs among the allies, forgetting their dignity and their age, followed him by an irresistible impulse: their hearts were inaccessible, even to envy; and every one yielded, with a spontaneous obedience, to him, who was under the immediate but invisible conduct of Minerva. His deportment was neither impetuous nor precipitate: he possessed himself with the most placid tranquility, and condescending patience; he was ready to hear every opinion, and to improve every hint: but he shewed also the greatest activity, vigilance, and foresight; he was attentive to the most distant exigences; he was neither disconcerted himself, nor disconcerted others; he excused all mistakes, regulated all that was amiss, and obviated difficulties even in their causes, before they could take effect:

effect: he exacted no unreasonable service, he left every man at liberty, and enjoyed every man's confidence. When he gave an order, it was in the most intelligible and explicit terms, and he repeated it, to assist the apprehension and memory of those that were to execute it; he consulted their looks while he was speaking, to know whether he was perfectly understood, and he made them express, in the most familiar terms, their sense of his orders. When he had satisfied himself of the abilities of the persons he employed, and perceived that they were perfectly acquainted with his designs, he never dismissed them without some mark of his esteem and confidence: every one, therefore, that was engaged in the execution of his designs, was interested in the success, from a principle of love to their commander, whom they wished more than all things to please. Nor was their activity restrained, by the fear of having misfortune imputed to them as a fault; for he excused all faults, if the intention appeared to have been good.

The first rays of the sun now tinged the horizon with a glowing red, and the sea sparkled with the reflected fires of the rising day; the coast was thronged with men and arms, and horses and chariots were every where in motion. A loud but hoarse noise was heard like that of the sea, when a mighty tempest, at the command of Neptune, moves the world of waters to its foundation; and Mars, by the din of arms; and the dreadful apparatus

tus of war, began to scatter the seeds of rage in every breast. Spears stood erect in the field as thick as corn, that hides the furrows of the plough in autumn ; a cloud of dust ascended by degrees, which hid both heaven and earth from the sight of man ; and inexorable death advanced, with confusion, horror and slaughter in his train.

The first flight of arrows was but just discharged, when Telemachus, lifting up his hands and eyes to Heaven, pronounced these words :

“ O Jupiter, Father both of gods and men ! Thou seest on our side justice and peace, which we have not been ashamed to seek : it is with reluctance, that we draw the sword ; and we are desirous to spare human blood. Against even this enemy, however cruel, perfidious, and prophane, we have no malice. Look down therefore, and judge between him and us. If we must die, it is thy hand that resumes the life it has given ! If it is decreed that Hesperia shall be delivered, and the tyrant abased, it is thy power, and the wisdom of Minerva, that shall give us victory ; the glory will be due to thee ; for the fate of battle is weighed in thy balance. We fight in thy behalf, for thou art just ; and Adrastus is therefore, more thy enemy, than ours ! If we conquer in thy cause, the blood of a whole hecatomb shall smoke upon thy altars, before the day is past !”

Then shaking the reins over the fiery and foaming couriers of his chariot, he rushed into the thickest of the hostile ranks. The first who opposed him,

him, was Periander the Locrian : he was covered with the skin of a lion, which he slew when he was travelling in Cilicia ; and he was armed, like Hercules, with a club of enormous size : he had the strength and the stature of a giant : when he saw Telemachus, he despised his youth, and the beauty of his countenance : “ Is it for thee, said he, effeminate boy ! to dispute the glory of arms with us ? Hence ; and seek thy father among the shades.” In uttering these words, he lifted his ponderous and knotted club against him ; it was studded with spikes of iron, and had the appearance of a mast. All that were near trembled at its descent ; it was aimed at the head of Telemachus, but he avoided the blow, and rushed upon his enemy with the rapidity of an eagle cutting the liquid air. The club falling upon the wheel of a chariot that was near him, dashed it to pieces ; and, before Periander could recover it, Telemachus pierced his neck with a dart. The blood, which gushed out in a torrent from the wound, instantly stifled his voice ; his furious steeds, feeling no longer his enfeebled hand, and the reins falling upon their necks, started away with ungovernable fury. He fell from the chariot ; his eyes were suffused with everlasting darkness ; and his countenance, pale and disfigured, was still impressed with the agonies of death. Telemachus, touched with pity at the sight, immediately gave the body to his attendants ; reserving to

to himself the lion's skin and club, as trophies of his victory.

He then fought Adrastus in the thickest of the battle, and in his search, sent crouds of heroes to the shades below. Hileus, who had harnessed to his chariot two coursers, bred in the vast plains that are watered by the Aufidus, and scarcely inferior to those of the sun; Demoleon, who, in Sicily, had almost rivaled Eryx in combats with the cestus; Crantor, who had been the host and the friend of Hercules, when he passed through Hesperia, to punish the villanies of Cacus with death; Menecrates who, in wrestling, was said to have equalled Pollux; Hypocoon the Salapian, who, in managing the horse, had the grace and dexterity of Castor; the celebrated hunter Eurymedes, who was always stained with the blood of bears and wild boars, which he slew upon the frozen summits of the Appenine, and who as fame reports, was so great a favourite of Diana, that she herself taught him the use of the bow; Nicoltratus, who had conquered a giant, among the rocks of mount Garganus, that vomited fire; and Eleanthus, who was betrothed to Pholoe, a youthful beauty, the daughter of the god that pours the river Liris from his urn.

She had been promised in marriage, by her father, to him, who should deliver her from a winged serpent, which was bred on the borders of the river, and which, according to the prediction of an oracle, would, in a few days, devour

her. Eleanthus, from the excess of his love, undertook to destroy the monster, and succeeded; but the fates with-held from him the fruits of his victory; and while Pholoe was preparing for their union, and expecting with impatience, the return of her hero, she heard that he had followed Adrastus to the war, and that the destinies had cruelly cut his thread of life. Her sighs were wafted to the surrounding woods and mountains, upon every gale; her eyes overflowed with tears; and the flowers, which she had been wreathing into garlands, were neglected: in the distraction of her grief, she accused even heaven of injustice; but the gods beheld her with compassion; and, accepting the prayers of her father, put an end to her distress. Her tears flowed in such abundance both day and night, that she was suddenly changed into a fountain, which, at length, mingled with the parent stream: but the waters are still bitter; no herbage springs upon the banks; and no tree, but the cypress, refreshes them with a shade.

In the mean time, Adrastus, hearing that Telemachus was spreading terror on every side, fought him with the utmost ardour and impatience. He hoped to find him an easy conquest, as he had yet scarcely acquired the full strength of a man: He did not, however, trust wholly to this advantage, but took with him thirty Daunians, of uncommon valour, dexterity, and strength, to whom he had promised great rewards,

wards, if they could, by any means, destroy Telemachus. If, at this time, they had met, and the thirty Daunians, had surrounded the chariot of the young hero, while Adrastus had attacked him in front, he would certainly have been slain without difficulty: but this formidable band were misled by Minerva.

Adrastus imagining he distinguished the voice and figure of Telemachus among a croud of combatants, that were engaged in a small hollow at the foot of a hill, rushed to the spot, that he might satiate his revenge: but, instead of Telemachus, he found the aged Nestor, who, with a feeble hand, threw some random shafts, that did no execution. Adrastus, in the rage of disappointment, would instantly have killed him, if a troop of Pylians had not surrounded their king.

And now the day was obscured, and the combatants were covered by a multitude of arrows: nothing was to be heard, but the groans of the dying, and the clashing armour of those that fell: the earth groaned beneath mountains of the slain, and was deluged with rivers of blood. Mars and Bellona, attended by the infernal furies, attired in robes that dropped with gore, enjoyed the inhuman spectacle, and animated the combatants with new fury. By these relentless deities, enemies of mankind, pity, generous valour, and soft humanity, were driven from the field; and slaughter, revenge, despair, and cruelty, raged amidst the

tumult without controul. Even Minerva, the wise and invincible, shuddered, and turned with horror from the scene.

In the mean time Philoctetes advanced, though slowly, to the assistance of Nestor, bearing in his hands the shafts of Hercules : Adrastus not being able to penetrate the guard of Pylians that surrounded him, laid many of them in the dust. He slew Etesilaus, who was so light of foot, that he scarcely imprinted the sand ; and, in his own country, left the rapid waves of Eurotas and Alpheus behind him : he overthrew also Eutiphron, who exceeded Hylas in beauty, and Hypolitus in the chace ; Pterelaus, who had accompanied Nestor to the siege of Troy, and was beloved by Achilles for his prowess and valour ; he also slew Aristogiton, who having bathed in the river Achelous, was said to have received, from the deity of the stream, the power of assuming whatever form he desired, and who had, indeed, a suppleness and agility that eluded the strongest grasp : but Adrastus, by one stroke of his lance, rendered him motionless for ever, and with his blood, his soul rushed from the wound.

Nestor, seeing the bravest of his commanders fall under the cruel hand of Adrastus, as ears of corn, ripened into a golden harvest, fall before the sickle of the reaper, forgot the danger to which he exposed his feeble age in vain : his attention was wholly fixed upon his son Pisistratus, whom he followed with his eye, as he was
brave-

bravely sustaining the party that defended his father. But the fatal moment was now arrived, when Nestor was once more to feel the infelicity of having lived too long.

Pisistratus aimed his lance so violently against Adrastus, that if the Daunian had not avoided it, it must have been fatal. The assailant having missed his blow, staggered with its force; and, before he could recover his position, Adrastus wounded him with a javelin in the belly: his bowels, in a torrent of blood, followed the weapon; his colour faded like a flower, broken from its root; his eyes became dim, and his voice faltered. Alcæus, his governor, who was near him, sustained him as he fell; and had only time to place him in the arms of his father before he expired. He looked up, and made an effort to give the last token of his affection; but, having opened his lips to speak, the spirit issued with his breath.

Nestor, now defended against Adrastus by Philoctetes, who spread slaughter and horror round him, still supported the body of his son, and pressed it in an agony to his bosom. The light was now become hateful to his eyes; and his passion burst out in exclamation and complaint: "O how wretched am I, said he, in having been a father, and to have lived so long! Wherefore, O inexorable fates! did ye not take my life, when I was chasing the Caledonian boar, sailing in the expedition to Colchis, or courting dan-

danger in the first siege of Troy? I should then have tasted no bitterness in death, and I should have died with glory. I now languish with age and sorrow; I am feeble and despised; I live only to suffer, and have sensibility only for affliction! O my son! O my dear son, Pisistratus! when I lost thy brother Antilochus, I still had thee to comfort me; but I now have thee no more! I have now nothing left, and nothing shall console me! With me, all is at an end; and even hope, that only solace of human misery, is to me no comfort! O my children! Antilochus and Pisistratus! I feel this day, as if this day I had lost ye both; and the first wound in my heart, now bleeds afresh. Alas! I shall see you no more! Who now shall close my eyes, and who shall collect my ashes for the urn! Thou hast died, O my dear Pisistratus! like thy brother, the death of a hero. Why, O ye gods, am I not also permitted to die?"

In uttering these words, he would have killed himself with a javelin, that he held in his hand; but he was prevented. The body of his son was forced from his arms; and, sinking under the conflict, he fainted: he was carried in a state of insensibility, to his tent; where, soon after reviving, he would have returned to the combat, if he had not, by a gentle force, been restrained.

In the mean time, Adrastus and Philoctetes mutually fought each other. Their eyes sparkled

led like those of the leopard and the lion, when they endeavour to destroy each other, in the plains that are watered by the Caïster: their looks were savage, and expressed hostile fury and unrelenting vengeance: certain death attended every lance that they dismissed; and the surrounding warriors gazed on them with terror. At last they beheld each other; and Philoctetes applied one of those dreadful arrows to his bow, which, from his hand, never missed the mark, and which inflicted a wound that no medicine could cure. But Mars, who favoured the cruel and intrepid Adrastus, would not yet suffer him to perish: it was the pleasure of that god, that he should prolong the horrors of the war, and increase the slaughter: Adrastus was still necessary to divine justice for the punishment of man.

At the very moment that Philoctetes was fitting the shaft against Adrastus, he was himself wounded with a lance: the blow was given by Amphimachus, a young Lucanian, more beautiful than the famed Nireus, who, among all the commanders at the siege of Troy, was excelled in person only by Achilles. Philoctetes, the moment he received the wound, discharged the arrow at Amphimachus. It transfixed his heart: the lustre of his eyes, so beautifully black, was extinguished, and they were covered with the shades of death: his lips, that shamed the vermilion blush of roses that Aurora scatters in the horizon, grew pale, lost their colour; and his countenance,

tenance, so blooming and lovely, became ghastly and disfigured, Even Philoctetes was touched with compassion; and, when his body lay weltering in his blood, and his tresses, which might have been mistaken for Apollo's, were trailed in the dust, every one lamented his fall.

Philoctetes, having slain Amphimachus, was obliged to retire from the field: he became feeble by the loss of blood; and he had exerted himself so much in the battle, that his old wound became painful, and seemed ready to break out afresh; for the sons of Æsculapius, notwithstanding their divine science, were not able to perform a perfect cure. Thus exhausted and ready to fall upon the heaps of slain that surrounded him, he was borne off by Archidamas, who excelled all the Ocbalians, that he brought with him to found the city of Petilia, in dexterity and courage, just at the moment, when Adrastus might, with ease, have laid him breathless at his feet. Adrastus now found none that dared to resist him, or retard his victory: all his enemies were either fallen or fled; he resembled a torrent, which having overflowed its bounds, rushes on with tumultuous impetuosity, and sweeps away the harvest and the flock, the shepherd and the village.

Telemachus heard, at a distance, the shouts of the victors; and saw the confusion of his troops, which fled like a timid herd, that, pursued by the hunter, traverses the plain, rushes through

the forest, leaps the precipice, and plunges into the flood. A groan issued from the breast of Telemachus, and his eyes sparkled with indignation: he quitted the spot where he had long fought with so much danger and glory, and hastened to sustain his party: he advanced, covered with the blood of a multitude, whom he had extended on the plain; and, in his way, he gave a shout, that was at once distinctly heard by both armies.

Minerva had communicated a kind of nameless terror to his voice, which echoed from the neighbouring mountains. The voice even of Mars, was never heard louder in Thrace, when he called up the infernal furies, War and Death. The shout of Telemachus animated his people with new courage, and chilled his enemies with fear; Andrastus himself was affected, and blushed at the confusion that he felt. Fatal presages thrilled him with secret horror; and he was actuated, rather by despair, than courage: thrice his trembling knees bent under him, and thrice he drew back, not knowing what he did; his countenance faded to a deadly pale, and a cold sweat covered his body; his voice became hollow, tremulous, and interrupted; and a kind of sullen fire gleamed in his eyes, which appeared to be starting from their sockets. All his motions had the sudden violence of a convulsion, and he looked like Orestes, possessed by the furies. He now began to believe that there were gods; he fancied, that he saw

them irritated ; and that he heard a hollow voice issuing from the depths of gloomy Tartarus, calling him to everlasting torment. Every thing impressed him with a sense, that a celestial and invincible hand was raised against him ; and that it would crush him in its descent. Hope was extinguished in his breast ; and his courage fled, as light flies, when Phœbus plunges in the deep, and the earth is enveloped in the shades of night.

The impious Adraftus, whose tyranny would already have been too long, if the earth had not required so severe a scourge ; the impious Adraftus had now approached his fatal hour. He rushed forward, to meet his fate, with a blind fury, which horror, remorse, indignation, and despair, united to inspire. At the first sight of Telemachus, he imagined that Avernus opened at his feet, and the fiery waves of Phlegeton roared to receive him : he uttered a cry of terror, and his mouth continued open, but he was unable to speak ; like a man terrified with a frightful dream, who, unclosing his lips, makes an effort to speak, but can articulate nothing. With terror and precipitation, he discharged a lance at Telemachus, but Telemachus, serene and fearless, as the friend of Heaven, covered himself with his buckler : and Victory seemed to overshadow him with her wings, and suspend a crown over his head : in his eye there was something that expressed a calm and temperate courage ; and such was his apparent superiority to danger, that

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he might have been mistaken for Minerva herself. He turned aside the lance that was thrown against him by Adrastus, who instantly drew his sword, that he might prevent the son of Ulysses from discharging his lance in return: Telemachus, therefore, relinquished his spear; and seeing the sword of Adrastus in his hand, immediately grasped his own.

When the other combatants on each side saw them thus closely engaged, they laid down their arms; and, fixing their eyes upon them, waited in silence, for the event that would determine the war. Their blades flashed like the bolts of Jove, when he thunders from the sky; and their polished armour resounded with the strokes. The two champions advanced, retired, stooped, and sprung suddenly up; till, at length closing, each seized his antagonist at the same moment. The clasping ivy embraces not the elm so closely as these combatants each other. The strength of Adrastus was undiminished; but that of Telemachus was not yet mature. Adrastus often strove to surprize and stagger his enemy, by a sudden and violent effort, but without success: he then endeavoured to seize his sword; but the moment he relinquished his grasp for that purpose, Telemachus lifted him from the ground and laid him on the earth. In this dreadful moment, the impious wretch who had so

long defied the gods, betrayed an unmanly fear of death. He was ashamed to ask his life ; yet, unable to suppress his desire to live, he endeavoured to move Telemachus with compassion ; “ O son of Ulysses ! said he, I am now convinced that there are gods, and that the gods are just : their punishments I deserve ! It is misfortune only, that opens our eyes to truth : I now see it, and it condemns me. But let an unfortunate prince remind thee of thy father, now distant from his country, and touch thy breast with compassion !”

Telemachus, who kept the tyrant under him with his knee, and had already raised the sword to dispatch him, suspended the blow : “ I fight, said he, only for victory, and for peace ; not for vengeance or for blood ! Live, then, Adrastus ! but live to atone for the wrongs you have committed : restore the dominions you have usurped ; and establish peace and justice upon the coast of Hesperia, which you have so long polluted by cruelty and fraud : live, and become a convert to truth and virtue. Learn from your overthrow, that the gods are just ; and that the wicked are miserable : that, to seek happiness in falsehood and inhumanity, is to ensure disappointment ; and that there is no enjoyment, like the constant exercise of integrity and benevolence ! As a pledge of your sincerity, give us, for hostages, your son Metrodorus, and twelve of the chiefs of your nation.”

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Telemachus then permitted Adrastus to rise ; and, not suspecting his perfidy, offered him his hand. But the tyrant, in this unguarded moment, perfidiously threw a short javelin at him, which he had hitherto kept concealed : the weapon was so keen, and thrown with such dexterity and strength, that it would have pierced the armour of Telemachus, if it had not been of celestial temper ; and Adrastus being now without arms, placed himself behind a tree, to protect him from the pursuit of Telemachus. Telemachus then cried out, “ Bear witness, Daunians, the victory is ours ! The life of your king was mine, by conquest ; and the wretch cannot protect himself by treachery. He that fears not the gods, you see is afraid of death : he who fears the gods, fears them alone.” As he uttered these words, he advanced hastily towards the Daunians ; and gave a signal to his people, that were on the other side of the tree, where Adrastus had taken refuge, to cut off his retreat. The tyrant, perceiving his situation, made a shew of turning back, and would have made a desperate effort, to force his way through the Cretans ; but Telemachus, rushing upon him, sudden and irresistible, as the bolt, launched from the summit of Olympus, from the hand of the father of the gods, to destroy the guilty, seized him with his victorious hand, and laid him prostrate in the dust ;

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as the northern tempest levels the harvest, not yet ripe for the sickle. He was then deaf to intreaty, though the perfidious tyrant again attempted to abuse the goodness of his heart; he plunged the sword in his breast; and dismissed his soul to the flames of gloomy Tartarus. A punishment his crimes had merited!

The End of the TWENTIETH Book.

BOOK

Book XXI.

ARGUMENT.

After the death of Adrastus, the Daunians offer their hands to the allies, in token of peace, and request a king, chosen out of their own nation. Nestor, inconsolable for the loss of his son, absents himself from the assembly of the chiefs, some of whom are of opinion, that the conquered lands should be divided among them, and allot the territory of Arpi to Telemachus. Telemachus rejects this offer, and convinces the chiefs, that it is the common interest of the allies to appoint Polydamas king of the Daunians, and leave them in possession of their country. He then persuades the Daunians to bestow the territory of Arpi upon Diomedes, who accidentally arrived upon their coast. Hostilities being now ended, the allies separate, and each returns to his country.

AS soon as Adrastus was dead, the Daunians, instead of deploring their defeat, and the loss of their chief, rejoiced in their deliverance; and presented their hands to the allies, in token of peace and reconciliation. Metrodorus, the son of Adrastus, whom the father had educated in the principles of dissimulation, injustice,

tice, and inhumanity, meanly took his flight: but a slave, who had been the confident and companion of his vices, whom he had enfranchised, and loaded with benefits, and to whom alone he trusted in his flight, thought only how he might improve the opportunity to his own advantage: he, therefore, attacked him behind, as he fled; and having cut off his head, brought it into the camp of the allies, expecting that a crime, which would terminate the war, would merit a considerable reward: the allies, however, were struck with horror at the fact, and punished the ungrateful traitor with death.

Telemachus, when he beheld the head of Metrodorus, a youth of great beauty and excellent endowments, whom the love of pleasure and ill examples had corrupted, could not refrain from tears: “Alas! said he, these are the mischiefs of prosperity to a young prince! the greater his elevation, and the keener his sensibility, the more easy, and the more certain, is his seduction from virtue! What has now happened to Metrodorus, might, perhaps, have happened to me; if I had not been favoured by the gods, with early misfortune, and the counsels of Mentor.”

The Daunians, being assembled, demanded, as the only condition of peace, that they should be permitted to chuse a king from among their own people; who, by his virtues, might remove the disgrace which Adrastus had brought upon royalty: they were thankful to the gods, who
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had cut the tyrant off; they came, in crowds, to kiss the hand of Telemachus, as the instrument of divine justice; and they celebrated their defeat as a triumph. Thus, the power, which threatened all Hesperia, and struck united nations with terror, fell, in a moment, totally, and for ever! So the ground, that is gradually undermined, in appearance maintains its stability: the slow progress of the work below, is disregarded or despised; nothing shakes, nothing is broken, and, in appearance, nothing is weak; yet, the secret support is certainly, though insensibly destroyed; and the moment, at last, arrives, when the whole falls instantaneously, into ruin, and nothing remains but an abyss. An illegal authority, however founded, is gradually subverted by fraud and cruelty: it is gazed at with admiration and terror, and every one trembles before it, till the moment that it vanishes: it falls by its own weight, and it can rise no more; for its support is not only removed, but annihilated; justice and probity are wanting, which alone are productive of confidence and love.

The chiefs of the army assembled the following day to give the Daunians a king: they saw, with infinite pleasure, the two camps intermingled by an amity so sudden and unexpected, and the two armies, as it were, incorporated into one. Nestor, indeed, could not be present at the council; for the death of his son was more than the weakness of age could support: he sunk under

this misfortune, in the decline of life, as a flower sinks under the showers of the evening, which, at the birth of Aurora, was the glory of the field: his eyes continually overflowed, from an inexhaustible source; the lenient hand of sleep could no longer close them; and the soothing prospects of hope, in which misery itself can rejoice, were cut off. All food was bitter to his taste, and light disgustful to his eye; he had no wish, but to be dismissed from life, and covered with the veil of eternal darkness. The voice of friendship soothed in vain; for even kindness itself offended him, as the richest dainties are distasteful to the sick. To soft condolence, and tender expostulation, he answered only by sighs, and sounds of inarticulate sorrow: yet he was, sometimes, heard to cry, “O Pisistratus! O Pisistratus! O my son! thou callest me, and I will follow thee: thou hast made death pleasing; the only happiness that my heart desires, is, to behold thee upon the borders of the Styx!” After such bursts of grief, he would pass whole hours in silence; except that, lifting up his hands and eyes to heaven, sighs and groans would involuntarily escape him.

In the mean time, the assembled princes, waited impatiently for Telemachus, who still continued near the body of Pisistratus, burning the richest perfumes, scattering flowers over it with a liberal hand, and mingling the fragrant shower with his tears: “O my dear companion! said he,

he, never shall I forget our first meeting at Pylos, our journey to Sparta, and our meeting on the coast of Hesperia! I am indebted to thee for a thousand acts of tenderness! how tenderly did we love each other! I knew thy valour; it would have rivalled the greatest heroes of Greece: but alas! it has destroyed thee! It has, indeed, rendered thy death glorious; but it has impoverished the world! We have lost the virtues, that would have been equal to those of thy father; another Nestor, whose wisdom and eloquence would, in future times, have been the pride and admiration of Greece! That soft persuasion was already upon thy lips, which, when Nestor speaks, is irresistible: that native simplicity and truth, that gentle expostulation, which soothes anger into peace; and that authority, which equanimity and wisdom necessarily acquire, were already thy own! Every ear was attentive to thy voice; and every heart was inclined to approve thy judgement! Thy words, plain and artless, sweetly stole into our hearts, as the dews of heaven distill upon the herbage of the field! With thee, how many blessings have we now lost for ever! Pisistratus, whom, but yesterday, I tenderly embraced, is now insensible to my friendship; and a mournful remembrance of him is all that remains! If, instead of our closing thy eyes, thou hadst closed the eyes of Nestor, the gods would have spared him this sight of anguish and hor-

ror; he would not then have been the most unfortunate of fathers!"

Telemachus then ordered the blood to be washed from the wounded side of Pisistratus, and the body to be laid upon a purple bier. Upon this bed of death, his head reclined, and his countenance pale, he resembled a young tree, which, having covered the earth with its shade, and shot up its branches to heaven, is cut down by the axe with an untimely stroke: no longer is it supported by its root, or by the earth, a prolific mother, that cherishes her offspring in her bosom! The branches languish, and the verdure fades; and unable to sustain itself, it falls to the ground, and its spreading honours, that concealed the sky, are stretched, withered, and sapless in the dust: it is no more a tree, but a lifeless trunk, deprived of all its beauties! Thus Pisistratus, a prey to death, was now borne to the funeral pile, attended by a band of Pylians, moving with a slow and solemn pace; their arms reversed, and their eyes, swimming in tears, fixed upon the ground! And now the flame ascends, in ruddy spires, to the sky; the body is quickly consumed, and the ashes deposited in a golden urn. This urn, as an invaluable treasure, Telemachus, who superintended the whole, confided to Callimachus, who had been governor to Pisistratus: "Preserve, said he, those dear, but mournful relicks, of one whom you tenderly loved!"

loved ! Preserve them for his father ! but do not part with them, till he has fortitude enough to ask for them : that, which at one time provokes sorrow, will sooth it at another”

Telemachus, then repaired to the assembly of the confederate princes, who, the moment they saw him, became silent with attention : he blushed at the deference that was paid him, and could not be prevailed upon to speak. The acclamations that followed, increased his confusion ; he wished to hide himself, and now, for the first time, appeared to be irresolute and disconcerted. At last, he intreated, as a favour, that they would cease to commend him ; “ Not, says he, because it displeases me, especially from those who are so well able to distinguish virtue ; but because I am afraid, it should please me too much : praise is the great corrupter of mankind : it renders them arrogant, vain, and presumptuous ; we ought to deserve, and at the same time, avoid praise. Nothing is so like honest praise, as flattery : tyrants, the most wicked of all men, are most the objects of adulation ; and what pleasure can I derive from such tribute ? Honest praise, if I am happy enough to merit it, will be paid when I am absent ; and, if you believe that I have merit, you must also believe that I desire to be humble, and am afraid of being vain. Spare me, then, if you esteem me ; and lavish not your praises on me, as if you thought I courted adulation.”

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After these words Telemachus took no farther notice of those, who still continued loud in extravagant encomiums, and his neglect soon put them to silence ; for they began to fear, that their commendations would offend him : praise, therefore, was at an end, but admiration increased ; for every one was acquainted with the tenderness which he had shewn to Pisistratus, and the affectionate assiduity with which he had paid the last duties of a friend ; and the whole army was more touched with these testimonies of sensibility and benevolence, than with all the prodigies of wisdom and valour, that had distinguished his character with unrivalled lustre. “ He is wise, said they to each other, and he is brave : he is beloved of the gods, he stands alone the hero of our age ; he is more than human ! but this is only marvellous, this only excites our astonishment. He is also humane ; he is good ; he is a faithful and a tender friend ; he is compassionate, liberal, beneficent, and entirely devoted to those who merit his affection ! He has resigned his haughtiness, indifference, and ferocity ; and he is now, not the wonder only, but the delight of mankind ! His character is now distinguished, by useful and endearing excellence ; by qualities that reach the heart, that melt us with tenderness, that make us not only acknowledge, but feel his virtues ; and would prompt us to sacrifice our lives to serve him.”

The princes then proceeded to debate the necessity of giving a monarch to the Daunians. The greater number of princes who composed the assembly, were of opinion, that the territories of Adraftus should be divided among them, as a conquered country; and Telemachus was offered, as his dividend, the fertile country of Arpos, where Ceres pours out her golden treasures, Bacchus presents his delicious fruit, and the olive, consecrated to Minerva, pays her green tribute twice a year. “This country, said they, ought to obliterate the barren Ithaca and its cottages from your remembrance; the dreadful rocks of Dulichium, and the savage forests of Zacynthus. No longer pursue your father, who has certainly been buried in the deep at the promontory of Caphareus, by the vengeance of Nauplius, and the wrath of Neptune; nor of your mother, who in your absence, must have yielded to her suitors; nor of your country, whose soil has not been favoured by the gods like that which we now offer you.” Telemachus heard them patiently; but the rocks of Thrace and Thessaly are not more deaf and insensible to the complaints of despairing lovers, than the son of Ulysses to all these offers.

“I have not wished, answered he, either for luxury, or wealth; and why should I possess a wider extent of country, or command a greater number of men? I should only be more embarrassed, and less at liberty. The wisest and most mode-

moderate of men, have found life sufficiently replete with trouble; without taking upon them the government of others, who are restless and untractable, injurious, fraudulent and ungrateful. He that desires to reign over others for his own sake, without any view but to his own power, and pleasure, and glory, is a tyrant, an enemy to the gods, and a punishment to man. On the contrary. He, who governs mankind with justice and equity, for their own advantage, is rather their guardian than their lord: his trouble is inconceivable; and he is far from wishing to increase it, by extending his authority. The shepherd, who does not riot upon the flesh of his flock, who exposes his life to protect it against wolves, who leads it to the best pasture, and carefully watches over it night and day, has no inclination to increase the number of his sheep, or to carry off those that belong to his neighbour; for this would only increase his care. Though I have never held the reins of government, I have been taught by the laws, and the sages by whom laws have been made, that government is difficult and a labourious task, I am therefore content with Ithaca, however small, and however poor; and if I can reign there, with fortitude, justice, and piety, I shall acquire sufficient glory. My reign, indeed, may commence but too soon. May the gods permit, that my father, escaping the fury of the waves, may reign himself to the longest period of human life; and that, under him, I may
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be taught to subdue my own passions, to render me capable of restraining those of a whole nation."

"Hear O ye princes ! added he, what your interest makes it my duty to declare. If you give the Daunians a just king, he will govern them with justice ; he will shew them the advantage of keeping their faith unbroken, and of not invading the territories of their neighbours ; a lesson, which they could never learn under the impious Adrastus. While they are under the direction of a wise and good prince, you will have nothing to fear from these people ; if you shall give them such a prince, they will be indebted for him to you ; and they will be indebted to you, for the peace and affluence that they will enjoy under him ; instead of attacking, they will continually bless you ; and both king and people will be, as it were, the work of your own hands. On the contrary, if you divide their territory among you, the mischiefs, which I now predict, will certainly come to pass. The Daunians, pushed to desperation, will renew the war ; they will fight in a just cause, the cause of liberty ; and the gods, who abhor tyranny, will fight for them : if the gods should interpose against you, soon or late you must be confounded, and your prosperity will vanish like a vapour : counsel and wisdom will be withdrawn from your chiefs, your armies will lose their courage, and your country its fertility ; your hope will be presump-

tuous, and your enterprizes rash ; you will impose silence upon those, that warn you of your danger ; and your ruin will be sudden and irretrievable : it will then be said, “ Is this the flourishing nation that was to give laws to the universe ? this, that is now vanquished, pursued, and trampled in the dust ? Such is the just reward of the lawless, the haughty, and the cruel ; and such is the righteous retribution of heaven ! ”

“ Consider also, that, if you undertake to divide your conquest among yourselves, you will unite all the surrounding nations against you : your alliance, formed in the defence of the common liberty of Hesperia, against the usurpations of Adraftus, will become odious ; and you will yourselves be justly accused, of aspiring at an universal tyranny. But suppose that you should be victorious, not only against the Daunians, but all the neighbouring states, your success will inevitably be your ruin.

This measure, continued he, will disunite you : it cannot be taken without a violation of those very rules, by which alone you can regulate your own pretensions ; it will substitute power for justice, and therefore, each of you will make his power the measure of his claim. Not one of you will have sufficient authority over the rest, to make a peaceable division of the property : hence a new war will commence, of which your descendants, not yet born, will probably never see the end. Is it not better to sit down in peace,
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with Justice and Moderation, than to follow ambition, where all is tumult, danger and calamity? Is not perfect peace, and blameless pleasure that results from it, a plentiful country and friendly neighbours, the glory that is inseparable from justice? and the authority acquired by integrity, to which foreign nations refer their contests for decision, more desirable, than the idle vanity of lawless conquest? You are sensible, O princes! that I have no interest in what I have advanced; I oppose your opinions, because I love you; I tell you the truth, though I risk your displeasure: should the counsel of integrity be lightly rejected?"

While Telemachus was thus speaking, with an irresistible authority, which had never been observed in any other; and the princes were admiring the wisdom of his counsels, in astonishment and suspense, a confused noise was heard, which spreading through the camp, came at last to the place where they were assembled. A stranger, said they, is just landed, with a company of men in arms; he is of a lofty port, and has a military greatness in his aspect and demeanour; he appears to have endured great adversity, and to be superior to all sufferance." The soldiers, who were stationed to guard the coast, at first prepared to repulse him as an enemy that was invading their country: upon which he drew his sword with an intrepid air, and declared that, if he was attacked, he was able to defend himself; but

that he required only peace and hospitality. He then held out an olive branch as a suppliant; and, desiring to be conducted to those who commanded in that part of Hesperia, he was accordingly brought to the assembled monarchs.

Immediately after this intelligence was received, the stranger entered. His majestic appearance surprized the whole assembly; he resembled the god of war, when he calls together his sanguinary bands upon the mountains of Tharce; and he addressed the princes in these terms:

“O ye guardians of mankind, who are doubtless assembled here to defend the country, or distribute justice! Here, then, a man, persecuted by fortune, may expect to be heard: may the Gods preserve you from the like calamity! I am Diomedes, the king of Ætolia, who wounded Venus at the siege of Troy; the vengeance of that goddess pursues me, whithersoever I fly. Neptune, who can refuse nothing to the divine daughter of the sea, has given me up to the fury of the winds and waves; and I have often suffered shipwreck upon the rocks. Inexorable Venus has deprived me of all hope of again returning to my kingdom or clasping my family to my breast! In the country, where I first beheld the light, I shall behold it no more: from all that is dear to me I am severed for ever! Upon this unknown coast, after all my shipwrecks, I seek only security and repose. Jupiter himself, is the protector of strangers: if, therefore, ye have any reverence for
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the gods, if ye have any feelings of compassion, vouchsafe me some neglected corner of this vast country, some barren spot, some untrodden waste, some sandy plain, some craggy rock, where I may take refuge with my associates in misfortune, and build a little town, a sad memorial of the country we have lost ! We ask but a small spot of that ground, which is useless to yourselves ; we will be peaceful neighbours and firm allies ; your enemies shall be our enemies ; we will have no interest but yours ; and we require no more than the liberty of being governed by our own laws,”

While Diomede was speaking, Telemachus, who kept his eyes fixed upon him, discovered in his countenance that he was affected with all the various passions. When Diomede, at first, mentioned his long misfortunes, he thought this majestic stranger might be his father, and his countenance brightened with hope ; the moment he declared himself to be Diomede, it faded, like a flower at the chill blast of the north ; and, when he complained of inexorable anger, and an offended goddess, the heart of Telemachus was melted, by the remembrance of what his father and himself had suffered from the same cause : and, bursting into tears of grief and joy, he threw himself upon the neck of Diomede, and embraced him.

“ I am, said he, the son of Ulysses, your associate in the war, who was not idle, when you carried off the horses of Rhesus. The gods have
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treated him with unrelenting severity, as they have treated you. If the oracles of Erebus may be credited, he is still alive ; but alas ! he lives not for Telemachus. I have left Ithaca, to seek him ; and I have now lost him, and my country, for ever ! Judge, from my misfortunes, of my compassion for yours ; the advantage we reap by misfortune is to learn to pity the distress of others. In this country, I am but a stranger myself ; and I have, from my infancy, suffered various distress in my own. Yet, O mighty Diomed ! I was not there ignorant of the glory you have acquired ; nor am I here, unable, O next to Achilles in courage and prowess ! to procure you some assistance. The princes whom you behold, are not strangers to humanity ; they are sensible, that, without it, there is neither true virtue, real courage, nor substantial glory. The truly great become more illustrious by adversity ; without adversity, something is deficient in their character ; they cannot be examples, either of patience, or of fortitude : when virtue suffers, every heart is melted, that is not insensible to virtue. Entrust, then, your affairs implicitly with us, to whom the gods have given you : we receive you, as a bounty from their hands ; and shall think ourselves happy if we can alleviate your distress."

Diomed, astonished at what he heard, fixed his eyes upon Telemachus ; and, feeling himself moved to the heart, they embraced, as if

they had been long united by the most intimate friendship. “O son of the wise Ulysses! said Diomedes, I observe in thee the same sweetness of countenance, the same graceful elocution, the same force of eloquence, the same elevation of sentiment, and the same rectitude of thought!”

The hero was also embraced by Philoctetes; and they related their unfortunate adventures to each other: “You would, certainly, said Philoctetes, be glad once more to behold Nestor: he has just lost Pisistratus, his last surviving child; and, to him, this world is now only a vale of tears, leading to the grave. Come with me, and comfort him: an unfortunate friend is more likely, than any other, to soothe his distresses.”

They went immediately to his tent: but grief had so much affected the senses, and the understanding of Nestor, that he recollected Diomedes with difficulty. Diomedes, at first, wept with him; and the old man felt his grief increased by the interview: the presence of his friend, however, soothed his anguish by degrees; and it was easy to discover that his sorrows were a little suspended, by the pleasure of relating them, and of hearing in return what had befallen Diomedes.

During this conversation, the assembled princes consulted with Telemachus, what was proper to be done. Telemachus advised them, to bestow the country of Arpos upon Diomedes, and to give Polydamas to the Daunians for their king. Polydamas was their countryman; a soldier, of whose
eminent

eminent abilities Adrastus was jealous; and, therefore would not employ him, lest he should share the glory of success, which he wished to secure to himself. Polydamas had often, in private, represented to him, that, in a war against so many united nations, his life, and the public welfare, were too much exposed; and would have persuaded him, to treat the neighbouring states with more justice and equity: but those who hate truth, hate those also who are bold enough to speak it; they are not touched, either with their sincerity, their zeal, or their disinterestedness. A delusive prosperity hardened the heart of Adrastus, against his salutary counsels; by neglecting it, he daily triumphed over his enemies; for fraud, and violence, gave him the advantage over all his enemies. The misfortunes, which Polydamas predicted, did not happen; Adrastus despised the timid prudence, which foresaw nothing but difficulty and danger; Polydamas became, at length, insupportable; he was dismissed from all his employments, and left to languish in poverty and obscurity.

Polydamas was, at first, dejected with this reverse of fortune: but, at length, it supplied what was wanting in his character, a sense of the vanity of an exalted rank. He grew wise at his own expence, and rejoiced that he had experienced adversity: he learnt, by degrees, to suffer: to live upon little; to regale, with tranquillity, upon truth; to cultivate the virtues of private life, which

which are infinitely more estimable, than those which glitter in the public eye : and, not to depend for his enjoyments, upon mankind. He dwelt in a desert, at the foot of mount Garganus, where a rock, that formed a kind of rude vault, sheltered him from the weather : a rivulet, that from the mountain rolled its stream, allayed his thirst ! and the fruit of some neighbouring trees afforded him sustenance. He had two slaves, whom he employed to cultivate a small spot of ground ; and he assisted them in their labour. The earth repaid his toil with usurious interest, and his wants were all supplied. He had not only fruit, herbs, and roots, in abundance ; but also the most fragrant flowers of every kind. In this retreat, he lamented the misfortune of those unhappy nations, which are hurried on to ruin by the ambition of their prince. He expected, every day, that the gods, who, though long-suffering, are just, would put a period to the tyranny of Adrastus : he thought he perceived that the more the tyrant rose in prosperity, the nearer he approached to destruction ; for successful imprudence, and absolute authority in its utmost stretch, are the certain fore-runners of a fall to kings and kingdoms. Yet, when he was informed of the defeat and death of Adrastus, he expressed no joy, either in having foreseen his ruin, or in being delivered from his tyranny : he was anxious, only, for his country ; which, he feared, the conquerors might reduce to slavery.

Such was the man, whom Telemachus proposed to govern the Daunians. He had been some time acquainted both with his valour and his virtue ; for Telemachus, in pursuance of the advice of Mentor, applied himself, with incessant diligence, to discover the good and bad qualities of those, who had any considerable trust, not only among the allied princes with whom he served in the war, but even among their enemies : it was his principal care, in every place, to discover and examine men, who were remarkable for some singular talent, or particular virtue.

The allied princes were, at first, something unwilling to bestow the crown upon Polydamas : “ We have already experienced, said they, that a king of the Daunians, who has a military disposition and a military skill, must be extremely formidable to his neighbours. Polydamas is a great commander, and he may bring us into great perils.” “ It is true, replied Telemachus, that Polydamas is acquainted with war ; but it is also true, that he is a lover of peace ; which, together, make the very character that our interest requires. A man, who has experienced the difficulties, the dangers, and the calamities of war, is much more capable of avoiding them, than he who knows them only by report : Polydamas has been taught to relish, and to value, the blessings of tranquillity ; he always condemned the enterprizes of Adrastus, and he foresaw the fatal consequences that

that must necessarily attend them. You will have more to fear from a weak and unexperienced prince, than from one, who sees all with his own eye, and determines all by his own will. A weak and ignorant prince will see only with the eyes of another; either of some capricious favourite, or some fawning turbulent, and ambitious minister; he will, therefore, be engaged in a war when he least intended it: and you can certainly have no dependance upon him, who cannot depend upon himself; there can be no hope that his promises will be kept; and you will, in a short time, have no alternative, but to destroy him, or suffer yourselves to be destroyed by him. Is it not, therefore, more your interest, more your security; and, at the same time, more just, and more noble, to convince the Daunians that they are not deceived in the confidence they have reposed in you, and give them a king who is worthy of dominion?"

The whole assembly being convinced by this discourse, Polydamas was immediately proposed to the Daunians, who waited the determination of the assembly with great impatience. As soon as they heard the name of Polydamas, they answered, "The allies, have now proved the sincerity of their intentions, and given us a pledge of perpetual peace, by proposing a man of such virtue and abilities for our king: if they had proposed a timid, effeminate, ignorant man, we

should have imagined, that they designed only to make us weak and contemptible, by rendering our government corrupt; a cruel subtilty, which we could not have seen practised against us, without a secret but strong resentment! The choice of Polydamas, indeed, is a proof of nobler principles: for, as the allies have given us a king, who is incapable of doing any thing inconsistent with the liberty and honour of our state, it is manifest, that they expect nothing which can either degrade or oppress us; and, on our part, we take the gods to witness that the rivers shall sooner return to their sources, than we shall cease to love a people so beneficent. May our latest posterity remember the benefits which we have this day received; and renew from generation to generation, the peace of the golden age in Hesperia!"

Telemachus then proposed to them, that the territory of Arpos should be given to Diomedes for the settlement of a colony; "You will lay this new people, said he, under an obligation without expence. You do not occupy the country in which they will settle; yet they will be indebted to you for their settlement there. Remember that all mankind should be united by the bands of love; that the earth is of an extent that the human race cannot fill; that it is necessary to have neighbours; and eligible to have such neighbours as are obliged to you for their settlement: you

you should not be insensible to the misfortunes of a prince, who cannot return to his native country. Polydamas and he, will be united by the ties of justice and virtue, the only principles upon which any union can be lasting: you will, therefore, secure all the blessings of peace to yourselves; and become so formidable to all the neighbouring states, that none of them will attempt the acquisition of greatness and power, that would be dangerous to the rest. You must acknowledge, O ye Daunians! that we have given to your country and people a king, who will procure to both, the highest degree of prosperity and honour; let your liberality, at our request, bestow a territory that you do not cultivate, upon a king who is so worthy of your assistance."

The Daunians answered, that they could refuse nothing to Telemachus, who had procured Polydamas for their king; and they went immediately to seek him in his desert, that they might seat him upon the throne. But before they departed, they granted the fertile plains of Arpos, to Diomedes, for a new kingdom; and their bounty to him, was extremely pleasing to the allies; as his colony of Greeks would powerfully assist them to repress the Daunians, in any future attempt to make encroachments upon the neighbouring states, of which Adrastus had given them so pernicious an example.

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The purposes of the alliance being now accomplished, the princes drew off their forces in separate bodies; and Telemachus, with tears in his eyes, departed with his Cretans, after having tenderly embraced the valiant Diomede, the inconsolable Nestor, and Philoctetes, who deservedly possessed the arrows of Hercules.

The END of the TWENTY-FIRST BOOK.

B O O K XXII.

A R G U M E N T.

Telemachus, at his return to Salentum, is surprized to find the country so well cultivated, and so little appearance of magnificence in the city. Mentor acquaints him with the cause of these alterations, and points out the errors that prevent national prosperity. He proposes as a model, the conduct and government of Idomeneus. Telemachus discovers to Mentor, his desire to marry Antiope, the daughter of Idomeneus. Mentor, joins with him in his encomium of that princess, and assures him that she is designed for him by the gods ; but that, at present, he should think only of returning to Ithaca, and delivering Penelope from the solicitations of her suitors.

THE son of Ulysses was now impatient to rejoin Mentor at Salentum, and to embark with him for Ithaca, where he hoped his father would arrive before him. When he approached Salentum, he was astonished to see, that the neighbouring country, which, at his departure, he had left almost a desert, was now cultivated like a garden ; and swarmed, like a hive, with the children of industry and labour : he imputed this

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change to the wisdom of Mentor. But when he entered the city, and perceived that it had lost much of its magnificence, and that fewer artificers were employed to furnish the luxuries of life, he was displeased; for he was naturally fond of elegance and splendour: his displeasure, however, soon gave way to other sentiments; he perceived Idomeneus and Mentor at a distance, advancing towards him; and his heart instantly overflowed with tenderness and joy. It was not, however, without some mixture of anxiety; for, notwithstanding his success in the expedition against Adrastus, he doubted whether his conduct, upon the whole, would merit the approbation of Mentor, and endeavoured to read his sentiments in his eyes as he approached.

Idomeneus embraced Telemachus with the affection of a parent; and Telemachus, as soon as he was disengaged, threw himself upon the neck of Mentor, and bedewed him with tears. “I am satisfied, says Mentor: you have, indeed, committed many errors; but they have acquainted you with your infirmities, and taught you a diffidence of yourself. More advantage is sometimes derived from disappointment, than success. Great achievements often produce contemptible vain glory, and dangerous presumption: but disappointments from ill conduct, make the man a censor of himself; and restore the wisdom which he had lost by great success. You are not to seek praise from men; but to offer it with humility to
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the gods. You have, indeed, performed noble exploits; but you must acknowledge that you was rather the instrument than the agent: were they not effected by supernatural assistance? and were they not frequently endangered by your precipitation and imprudence? Did you not perceive that Minerva exalted you into a nature, superior to your own; and that, after this transformation only, you became equal to the achievements that you performed? Minerva suspended your passions, as Neptune checks the outrageous swelling of the surge, when he commands the tempest to be still."

While Idomeneus was gratifying his curiosity, by making various enquiries of the Cretans, who were returned with Telemachus from the war, Telemachus was hearkening to the wisdom of Mentor. At length, looking round him with astonishment, "I observe many alterations here, said he, of which I cannot comprehend the reason: has any calamity befallen Salentum in my absence? What is become of that magnificence and splendor, in which I left it? I see neither silver, nor gold, nor jewels; the habits of the people are plain, the buildings are less spacious and less embellished, the arts languish, and the city is become a desert."

"Have you observed, replied Mentor with a smile, the state of the country that lies round it?"

"Yes, said Telemachus, I perceive that agriculture is become an honourable profession, and that

there is not a field uncultivated.” “And which is preferable, replied Mentor, a superb city, abounding in marble, and silver, and gold, with a sterile and neglected country ; or a country, well cultivated, and fruitful as a garden, with a city, where neatness and decency has taken place of pomp ? A great city, full of artificers, who are employed only to effeminate the manners, by furnishing the means of luxury, surrounded by a poor and uncultivated country ; resembles a monster with a head of an enormous size, and a withered enervated body, without beauty, vigour, or proportion. It is in the number of people, and the plenty of provisions, that the genuine strength and riches of a kingdom consist ; and innumerable people now cover the whole territory of Idomeneus, which they cultivate with indefatigable diligence. All his dominions may be considered as one town, of which Salentum is the center : for we have removed from the city into the country, the people that were wanting in the fields, and superfluous in the city : we have drawn hither a great many foreigners ; for in proportion as the people multiply, they will multiply the fruits of the earth by their labour ; this quiet and peaceable multitude is a much more valuable acquisition to a kingdom than a new conquest. We have expelled from the city those arts, which divert the poor from procuring, by agriculture, the real necessities of life ; and corrupt the wealthy, by giving them the superfluities of luxury and

and pride ; but we have done no injury to the liberal arts ; nor to those who have a true genius to cultivate them. Idomeneus is thus become much more powerful, than he was when you admired his magnificence ; a false splendor, which, by dazzling the eye, concealed such weakness and misery, as would, in a short time, have subverted his kingdom ! He now governs a greater number of subjects, and he supports them with greater facility : these people, inured to labour and toil, and set above a fond and effeminate attachment to life by the wise institutions of the government, under which they live, are always ready to take arms in defence of the soil, which they have cultivated with their own hands ; and the state, which you imagine is declining, will shortly be the wonder of Hesperia.

“ Remember, O Telemachus ! that there are two evils in government, which admit of no remedy ; an unequitable and despotic power in the prince, and a luxurious depravity of manners in the people. When princes have been accustomed to consider their will only as law, and to give the reins to their passions, they may do any thing ; but their power of doing any thing, is necessarily subverted by its own excess : their government is directed by caprice, without maxim or principle ; they are universally feared, and flattered ; their subjects degenerate into slaves ; and even of these slaves, the number is perpetually diminishing. Who shall presume to affront

them with truth ? Who shall stem the torrent of destruction ! it swells over all bounds ; the wise fly before it, and sigh in secret over the ruin of their country. Nothing but a sudden and violent revolution, can reduce this enormous power within proper bounds ; and by an effort to restrain it, it is frequently destroyed. Nothing is so sure a presage of irremediable destruction, as authority immoderately extended ; it is like a bow that is overbent, which, if not relaxed, will suddenly fly to pieces : and who shall venture to relax it ? Idomeneus, by this excessive, this fatal, but flattering power, has once been ruined ; he was dethroned, but not undeceived ; he would still have been the dupe of that power which is not intended for mankind, and can be assumed only to their ruin, if the gods had not sent us hither for his deliverance : and, after all, events, little less than miracles, have been necessary to open his eyes.

“ The other evil, which is almost incurable, is luxury. As the prince is corrupted by an excess of power, the people are corrupted by luxury. It has been said, indeed, that it contributes to the support of the poor, at the expence of the rich : but, certainly, the poor may be subsisted by useful employments ; if they apply themselves to multiply the products of the earth, they will be under no necessity to corrupt the rich by the refinements of luxury. A deviation from the simplicity of nature, is sometimes so general, that

a whole nation considers the most trifling superfluities as the necessaries of life : these imaginary necessaries multiply every day ; and people can no longer subsist without things, which thirty years before had not even been heard of : this luxury is called taste, the perfection of arts, and the politeness of a nation ; and though a vice which is productive of a thousand others, it is cultivated and commended as a virtue. Its contagion spreads from the prince to the meanest of the people : the royal family imitates the magnificence of the king ; the nobles, that of the royal family ; the middle class, that of the nobles ; for who makes a just estimation of himself ? and the poor would intrude upon the class above them. Every one lives beyond what he is able to support ; some from ostentation, and to glory in their wealth ; others from a false shame, and to conceal their poverty. Even those, who are wise enough to see the mischief of this general folly, want fortitude to set the first examples of reformation : all conditions are thus confounded, and the nation is undone. A desire of acquiring wealth to support this idle expence, taints, by degrees, the purest minds ; wealth is the only object of desire, and poverty is infamous. You may have learning, talents, and virtue ; you may diffuse knowledge, obtain victories, save your country, and sacrifice your interest ; and, after all, if your merit is not set off by the glitter of fashionable expence, you will sink into contempt. Even those who are
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without wealth, will not appear to want it ; and are as expensive as if they had it ; they borrow, they cheat, and practise a thousand infamous expedients, to procure it ; but who shall apply a remedy to these evils ? New laws must be instituted, and the taste and habit of the whole nation must be changed : and who is equal to such an undertaking, but he who is at once a philosopher and a king ; who, by the example of his own decency and moderation, can shame the fools that are fond of expensive ostentation and parade, and keep the wise in countenance, who would rejoice to be encouraged in a decent frugality."

Telemachus, listening to this discourse, perceived the delusions of his mind vanish, like a man that wakes from a dream. He was now conscious to truth ; and his heart was transformed to its image, as marble to the idea of an ingenious sculptor, when he gives it the features, the attitude, and almost the softness of life. At first, he made no reply ; but, while he recollected what he had heard, he attentively reviewed the alterations that had been made in the city.

At length, turning to Mentor, " You have, said he, made Idomeneus one of the wisest of monarchs ; I no longer know either him, or his people. I must now acknowledge that your achievements here, infinitely surpass our victories in the field. The success of war is, in a great degree, the effect of personal prowess and chance ; and the soldiers must always share the glory of
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conquest with their commanders : but your work is entirely your own : you have, alone, opposed a whole nation and its prince ; and you have corrected the manners and principles of both. The success of war is always fatal and horrid : but all here is the work of celestial wisdom ; all is pleasing, pure, and amiable ; all points out an authority more than human. When men are solicitous for fame, why do they not seek it, by works of benevolence like these ? O how false are their ideas of glory, who hope to acquire it, by ravaging the earth and spilling human blood !” At these words, Mentor felt a secret joy that brightened in his countenance ; for it convinced him, that his pupil had reduced the value of conquest and triumph to their proper standard, at an age when it would have been but natural for him to be intoxicated with the glory he had acquired.

“ I acknowledge, said Mentor, that all which Idomeneus has done here is right, and deserves commendation ; but he may do still better. Idomeneus has now brought his passions under subjection ; and he applies himself to the government of his people, upon principles of equity : but he has still many faults which seem to be the unhappy consequences of his errors that are past. When we make an effort to leave familiar vices, they seem to follow us ; bad habits, relaxation of mind, inveterate errors, and prejudices which are almost incurable, long remain. Happy are those who never deviated into error ; for their rectitude,

titude, and theirs only, can be uniform and constant. The gods, O Telemachus ! require more from you, than from Idomeneus : you have been made acquainted with truth from your earliest infancy ; and have never been exposed to the seduction of unbounded prosperity.

“ Idomeneus, continued Mentor, is possessed of eminent abilities ; but he wastes those abilities upon little things ; he is too much busied upon parts to comprehend the whole ; he arranges atoms instead of conceiving systems. The proof of abilities in a king as the supreme governor of others, does not consist in doing every thing himself : to attempt it is a poor ambition ; and it is vanity to suppose that others will believe it can be done. In government, the king should not be the body, but the soul ; by his influence, and under his direction, the hands should operate, and the feet should walk : he should conceive what is to be done, but he should appoint others to do it ; his abilities will appear in the conception of his designs, and the choice of his instruments. He should never stoop to their function, nor suffer them to aspire to his : neither should he trust them implicitly ; he should examine their proceedings, and be equally able to detect a want of judgment or integrity. He governs well, who is able to discern the various characters and abilities of men, and can employ them to administer government, under him, in departments that are suited to their talents. The per-

perfection of supreme government, consists in the proper governing of those who govern; he that presides, should try, restrain, and correct them; he should encourage, raise, change, and displace them; he should keep them for ever in his eye, and in his hand; but, to make the minute particulars of their departments, objects of personal application, indicates meanness and suspicion; and fills the mind with petty distrusts, that leave it neither time, nor liberty, for designs, that are worthy of royal attention. To form great designs, all must be freedom and tranquility; no intricacies of business must embarrass or perplex, no subordinate objects must divide the attention. A mind exhausted upon minute particulars, resembles the lees of wine, that have neither strength nor flavour: and a king that busies himself in doing the duty of his servants, is always determined by present appearances, and never extends his view to remote events; he is always engrossed by the business of the day that is passing over him; and this, being his only object, acquires an undue importance, which, if compared with others, it would lose. The mind that admits but one object at a time, must naturally contract; and it is impossible to judge well of any affair, without considering many, comparing them with each other, and ranging them in order, by which their relative importance will appear. He who neglects this rule in government, resembles a musician who is satisfied with the discovery

of melodious tones, one by one, and never thinks of combining or harmonizing them into soft and affecting music. He may also be compared to an architect, who should fancy the powers of his art exhausted, by collecting together large columns, and great quantities of stone, curiously carved, without considering the order or proportion of his building, or the arrangement of his ornaments : when such an artist is building a saloon, he would not reflect, that a suitable staircase should be added ; and when he is busy upon the body of the building, he would forget the area, and the portal : his work would be nothing more, than a confused assemblage of magnificent parts, not adapted to each other, not concurring to form a whole : such a work, instead of doing him honour, would be a perpetual monument of his disgrace : it would shew, that his genius was not sufficiently extensive to include all the parts of his design at once ; that his mind was contracted, and his genius subordinate ; and he whose ideas are thus limited, is fit only to execute the designs of another. Believe me, my dear Telemachus, the government of a kingdom requires a certain harmony like music, and exact proportions like architecture.

“ If you will permit me to carry on the parallel, between these arts and government, you will easily comprehend the inferiority of those who administer government by parts, and not as a whole. He who sings particular parts in a concert,

cert, however great his skill, or excellent his voice, is still but a singer; he who regulates all the different parts, and conducts the whole, is the master of music; so he that fashions the columns, and carries up the side of a building, is no more than a mason; but he who projected the whole edifice and has all the proportions in his mind, is the architect. Those, therefore, who are most busy, who dispatch the greatest number of affairs, have the least share in governing; they are subordinate workmen: the genius that governs the state, is he, who, doing nothing, causes all to be done; who meditates and contrives; who looks forward to the future, and back to the past; who sees relative proportions, arranges all things in order and provides for remote contingencies: who keeps himself in perpetual exercise, to wrestle with fortune, as the swimmer struggles with a torrent; and whose mind is continually upon the stretch, that, anticipating all events, nothing may be left to chance.

“Do you imagine, my dear Telemachus, that a capital painter is incessantly toiling from morning till night, that he may dispatch his work with greater expedition? No; such drudgery and constraint would quench all the fire of imagination; he would, no longer, work like a genius; for the genius works as he is impelled by the powers of fancy, in sudden, vigorous, but irregular sallies. Do you suppose the genius grinds his colours, or prepares his pencils? No; he leave that to others,

that are, as yet, but in the rudiments of his art ; he reserves himself for the labours of the mind ; he transfers his ideas to the canvas, in some bold and glowing strokes, which give dignity, life, and passion to his figures. His mind teems with the thoughts and sentiments of the heroes he is to represent : he transports himself to the ages in which they lived, and imagines he is present to the circumstances they were placed in. But, with this enthusiasm, he possesses also a judgment, that restrains and regulates its sallies ; so that his whole work, however bold and animated, is perfectly consonant to propriety and truth. Can you suppose, my dear Telemachus, that less elevation of genius, less effort of thought, is necessary to make a great monarch, than a good painter ? Let us, therefore, conclude, that the province of a king, is to deliberate ; to form great designs ; and to make choice of men, properly qualified to execute them under his direction."

"I think, replied Telemachus, that I perfectly comprehend your meaning : but, surely, a king, who leaves the dispatch of public business to others, will be frequently imposed upon."

"You impose upon yourself, said Mentor : a general knowledge of government, will always secure him against imposition. Those who are not acquainted with radical principles, and have not sagacity to form a right judgment of others, never proceed with certainty. If these happen

to escape imposition, it is by chance ; for they have not a perfect knowledge of what they seek, nor in what direction they should move to find it : their knowledge is just sufficient to excite suspicion ; and they more frequently distrust men of integrity, who contradict them, than deceivers who flatter them. On the contrary, those who know the principle of government, and can distinguish the characters of men, know what they ought to require of them, and the means to discover if they are capable of it : they know, at least, whether the persons they employ, are, in general, proper instruments to execute their designs ; and whether they conceive and adopt their views, with sufficient precision and abilities to carry them into effect. Besides, as their attention is not divided by embarrassing particulars, they keep the great object steadily in view ; and can always judge, whether they deviate or approach it : if they are sometimes deceived, it is in matters that are not essential to the principal design. They are also superior to little jealousies, which are certain indications of a narrow mind, and groveling disposition : they know, that, in great affairs, they must be deceived, in some particulars, because they are obliged to make use of men, and men are often deceitful ; more is lost, by the delay and irresolution which arises from want of confidence in those who must be employed, than from petty frauds, by which that confidence is abused. He who is disappointed only in affairs
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of small moment is fortunate ; the great work may go on with success ; and it is about this only, that a great man ought to be solicitous. Fraud, indeed, should be severely punished, when it is discovered ; but he that would not be deceived in matters of importance, must, in trifles, be content to be deceived. An artificer, in his own apartment, sees every thing with his own eye, and does every thing with his own hand ; but a king, who governs a great nation, can neither see all, nor do all : he ought, indeed, to do nothing himself, but what another cannot do under him ; and to see nothing, that is not essential to some determination of great importance.

“ You, Telemachus, continued Mentor, are a favourite of the gods ; and it is their pleasure to distinguish you by a reign of wisdom. All that you see here, is performed, less for the glory of Idomeneus, than for your instruction. All the wise institutions that you admire in Salentum, are but as shadows to the substance, in comparison of what you will one day do in Ithaca, if your virtues correspond with your exalted destiny. But it is now time that we should think of quitting the coasts of Hesperia ; and Idomeneus has prepared a vessel for our departure.

At the mention of their departure, Telemachus, with some reluctance, opened his heart to his friend, with respect to an attachment, which made it impossible for him to leave Salentum without regret. “ You will blame me, perhaps, said he,
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for yielding too easily to impressions of love, in the countries through which I pass; but my heart would continually reproach me, if I should conceal from you the passion that I have conceived for Antiope, the daughter of Idomeneus. This, my dear Mentor, is not an inconsiderate passion, like that which you taught me to surmount in the island of Calypso. I know that the wound which my heart received from Eucharis, was deep; neither time nor absence can efface her image from my heart; and I cannot, even now, pronounce her name without emotion. This fatal experience has taught me to be diffident of myself; but, what I feel for Antiope, is wholly different from what I felt for Eucharis: it is not the tumultuous desire of passion; it is the calm complacency of reason, a tender approbation and esteem. I desire her as my friend and companion for life; and, if the gods shall ever restore my father to me, and I am permitted to make a choice, my fate, and the fate of Antiope, shall be one. The charms that have attached me to Antiope, are the glowing modesty of her countenance; her silent diffidence and sweet reserve; her constant attention to tapestry, embroidery, or some other useful and elegant employments; her diligence in the management of her father's household, since the death of her mother; her contempt of vain ornaments in her dress; and her apparent forgetfulness, or, rather, ignorance of her beauty. When, at the command of Idomeneus,

neus, she leads the dance with the Cretan beauties, to the soft sound of the flute, she resembles Venus, the queen of smiles, with the graces in her train : when he takes her with him to the chace, she discovers such skill in the bow, and such dignity of deportment, as distinguish the chaste Diana, when surrounded by her nymphs : she alone, is ignorant of this superiority, while every eye remarks it with admiration. When she enters the temples of the gods, loaded with the sacred offerings, she might herself be taken for the divinity of the place : with what devotion and awe she presents her gifts, and propitiates the gods, when some crime is to be expiated, or some fatal presage averted ! And when she appears surrounded by the virgins of her train, with a golden needle in her hand, we are tempted to believe, that Minerva had descended in a human form, to the earth, and is teaching to mankind the liberal arts. She encourages others to diligence by her example ; she sweetens labour and suspends weariness by the melody of her voice, when she sings the mysterious history of the gods ; and she surpasses the most exquisite painters in the elegance of her embroidery. How happy the man, whom auspicious Hymen shall unite with her by a gentle band ! He can suffer nothing but her loss ! he can fear nothing but to survive her !

“ But, my dear Mentor, I take the gods to witness that I am ready to depart. My passion for Antiope, shall end but with my life ; but she shall

shall not delay my return to Ithaca a moment. If she is destined to the possession of another, I shall be wretched ; yet I will leave her. Although I am sensible that I may lose her by absence, I will not mention my love, either to her or to her father ; for I ought to conceal it in my bosom from all but you, till Ulysses, again seated upon his throne, shall declare that he consents to it. Judge then, my dear Mentor, how much my attachment to Antiope differs from that passion for Eucharis, by which you remember both my virtue and reason to have been overborn."

" I am sensible of this difference, replied Mentor : Antiope is all gentleness, prudence, and simplicity ; her hands despise not labour ; she providently looks forward, and provides for contingencies ; she dispatches pressing business, with silent expedition ; she is always busy, but never confused, for every thing is referred to its proper time and place. The elegant regularity of her father's household is her glory ; and a nobler distinction than youth and beauty ! Though the whole is submitted to her management, and it is her province to reprove, to reject, to spare, which generally cause women to be hated, yet she is beloved by the whole house ; for she discovers neither passion, nor obstinacy, nor levity, nor caprice, which are so often blemishes in the sex ; a glance of her eye is understood, and every one obeys from an unwillingness to displease her. She gives directions, with exactness

and perspicuity ; and commands nothing that cannot be performed : there is kindness even in her reproof ; and she encourages to amendment, while she censures for misconduct. She is the solace of her father's fatigue and care ; and, to her, his mind retreats for rest, as a traveller, exhausted with heat in the summer's sun, retreats to the shade of a grove, and reposes, in luxurious ease, upon the downy turf. I must confess, Telemachus, that Antiope is, indeed, a treasure, sufficient to repay the most distant and laborious search. Her mind, like her person, is not dishonoured by trifling ornaments : her imagination is lively, but governable ; she speaks only when it is necessary ; and, in her speech, there is an artless grace, a soft, but irresistible persuasion ; all listen in silence, and she blushes with confusion : the deference and attention with which she is heard, make it difficult for her modesty not to suppress what she intended to say. We have, indeed, heard her speak but seldom."

" You cannot, however, forget, my dear Telemachus, that she was, one day, sent for by her father, when he was about to punish one of his slaves with exemplary severity : she appeared with her head modestly reclined, and her face covered with a long veil : she spoke ; but said no more than was just necessary to appease the anger of Idomeneus. At first, she seemed to take part in his resentment ; she then softened it by insensible degrees : at last she insinuated an apology for
6 the

the offender ; and, without wounding the king, by the mortifying sense of excessive anger, she kindled in his bosom sentiments of justice and compassion : the tumult of his mind subsided under an easy, but irresistible influence, as the yielding waves insensibly lose their undulation, when hoary Nereus is soothed into peace, by the gentle blandishments of his daughter Thetis. Thus, will the heart of a husband, one day, correspond with the influence of Antiope, though she assumes no authority, nor takes advantage of her charms ; as the ivory lute now answers to her touch, when she would wake harmonious strains. Once more, Telemachus, Antiope is, indeed, worthy of your affection, and she is intended for you by the gods ; your love for her is justified by reason, but you must wait till you receive her from Ulysses. I applaud you for having concealed your sentiments ; and I may now tell you, that, if you had made any propositions to Antiope, she would have rejected them, and you would have forfeited her esteem : she will enter into no engagement, but leaves herself wholly to the disposal of her father. He, that hopes to be her husband, must reverence the gods, and fulfil every duty to men. Have you not observed, as I have, that she is less seen, and that her eyes are more frequently fixed upon the ground, than before your expedition ? She is not unacquainted with any of your achievements in the war ; she is no stranger to your birth, and your adventures ;

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tures; and she knows the endowments, which
you have received from the gods: this knowledge
has increased her reserve. Let us, then, Tele-
machus, depart for Ithaca: my task will be ac-
complished when I have assisted you to find your
father, and put you in a condition to obtain a
wife, worthy of the golden age. If Antiope, the
daughter of Idomeneus, king of Salentum, was
a shepherdess upon the bleak summit of mount
Algidus, the possession of Antiope would still be
happiness and honour.”

The END of the TWENTY-SECOND BOOK.

BOOK



Proud fe.

*Love directing Virtue to wound her Pupil with his Arrow,
Alluding to the Loves of Telemachus & Antiope. See Book XXIII.*

B O O K XXIII.

A R G U M E N T.

Idomeneus fearing the departure of his guests, proposes several perplexing affairs to Mentor, assuring him that he can never regulate them without his assistance. Mentor directs him in the conduct he ought to observe, and continues steady to his purpose of departing with Telemachus for Ithaca. Idomeneus endeavours a second time to detain them, by encouraging the passion of Telemachus for Antiope. He engages them in a hunting match, in which he orders his daughter to be of the party. She is in the utmost danger from a wild boar, but is delivered by Telemachus. Telemachus feels great reluctance to leave her, and has not fortitude to take leave of the king her father : but, being encouraged by Mentor, he surmounts his difficulties, and embarks for his country.

IDOMENEUS, who feared the departure of Telemachus and Mentor, had his mind wholly engrossed on the means to detain them. He represented to Mentor that he knew not how to act with regard to a difference that had arisen between Diophanes priest of Jupiter the conservator, and Heliodorus priest of Apollo, on the pre-
fages

sages gathered from the flight of birds and the entrails of victims. Why, said Mentor, will you interfere in matters of religion? Leave them to the decision of the Etrurians, in whose possession is the tradition of the most ancient oracles, and who are inspired, that they may be the interpreters of the gods. You need only exert your authority to suppress these disputes in the beginning, and act without partiality or prejudice; you must also support the decision when it is made. Remember that a king ought to submit to religion, which flows from the gods, and is superior to kings. When princes interfere in religion, instead of protecting, they enslave it. Sovereigns have so great power, and the rest of mankind so little, that all will be in danger of being altered to the caprice of monarchs, if they are made parties in such questions as regard sacred matters; therefore leave it entirely to the decision of such as are devoted to the gods, and confine yourself to the chastisement of such as refuse to obey their sentence, when it is once pronounced.

Idomeneus then complained to him of the perplexity he was in, on account of a number of law-suits between several private persons, who were urgent with him for his determination. Do you, said Mentor, decide upon all new questions which tend to the establishing general maxims, and to the interpreting the laws; but never take upon you to determine causes between private

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vate persons : they will importune you in crouds ; you will become the only judge of your people, and the judges under you will become useless ; you will be perplexed by them, and these trifling affairs, which you can never be able to regulate, will prevent your attention to matters of consequence. Take heed then not to entangle yourself in such a labyrinth, commit the affairs of private persons to the established judges, and engage in nothing, but what cannot be done by others. You will then perform the real functions of a king.

I am also, said Idomeneus, solicited to conclude several marriages ; men of distinguished birth, who having served me in all the wars, and by such service lost considerable fortunes, are desirous to obtain a sort of recompence, by marrying women possessed of great wealth ; they urge me, with incessant importunity, to interpose in their behalf ; and a single word from me would ensure them success.

“ It is true, replied Mentor, a single word from you would certainly be sufficient ; but that single word would cost you too dear. Would you deprive fathers and mothers of the liberty and consolation of chusing their sons-in-law, and consequently their heirs ? This would be reducing them to the severest and most abject slavery, and make you answerable for all the domestic evils of your subjects. Marriage, at the best, is not the couch of unmingled delight ; and why should
you

you scatter new thorns among the down? If you have faithful servants whom you are desirous to reward, distribute among them some uncultivated lands; and give them also rank and honours, proportioned to their birth and services: if more still is necessary, add, to these, pecuniary gratifications from your treasury; and make good the deficiency, by retrenching your expence: but never think of paying your own debts, by sacrificing a daughter in marriage, without the consent of her parents."

Idomeneus immediately proposed another difficulty. "The Sibarites, said he, complain, that certain districts, which we have given, as uncultivated lands, among the strangers whom we have drawn to Salentum, belong to them. Must I admit this claim? If I do, I shall encourage other nations, to make demands upon our territory." "The Sibarites, replied Mentor, should not be implicitly believed in their own cause; nor is it just, to believe you implicitly in your's." "Upon whose testimony will you then depend," said Idomeneus? "Upon that of neither of the interested parties, replied Mentor: you must refer the decision to some neighbouring nation, that cannot be suspected of partiality to either. Such are the Sipontines; they have no interest that is incompatible with your's." "But am I obliged, said Idomeneus, to submit to an umpire? Am I not a king? and is a king to leave the extent of his dominions to the decision of foreigners?"

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“ If you are resolved, said Mentor, to keep the lands in question, you must suppose that your claim is good : if the Sibarites insist upon a restoration, they must, on their part, suppose their right to be incontestible. Your opinions being thus opposite, the difference must either be accommodated by an umpire mutually chosen, or decided by force of arms : there is no medium. If you should enter a country, inhabited by people who had neither judge nor magistrate, and, among whom, every family assumed a right of determining differences with a neighbouring family by violence, would you not deplore the misfortune of such people, and think, with horror, of the dreadful confusion which must arise from one family taking up arms against another ? Can you imagine that the gods would look, with less horror, upon the earth, of which all the inhabitants may be considered as one people, if every nation, which is but a more numerous family, should assume the right of determining, by violence, all differences with a neighbouring nation ? An individual, in possession of a piece of ground, as an inheritance from his ancestors, cannot maintain that possession, but by the authority of the laws, and the judgment of the magistrate ; and he would be severely punished, as guilty of sedition, if he should endeavour to secure, by force, what was given him by right : do you then believe, that a sovereign is at liberty to support his pretensions by violence, without having first tried what could be done by expedients,

more consonant to reason and humanity? Is not justice yet more sacred and inviolable, as an attribute of kings, when it has whole nations for its object, than as a private virtue in an individual, when it relates only to a single field? Is he a robber, who seizes only a few acres; and is he just, is he a hero, who wrests whole provinces from their possessor? If men are subject to prejudice, partiality, and error, with respect to the trifling concerns of private property; is it probable, that they should be less influenced by such motives, in affairs of state? Should we rely upon our own judgment, where we have so much reason to be diffident of ourselves: and should not error be most dreaded, where its consequences will be most fatal? The mistake of a prince with respect to his own pretensions, is frequently the cause of devastation, famine, and massacres; of irreparable loss to the present generation! and of such depravation of manners, as may extend calamity to the most distant ages. A king knows, that he is always surrounded by a croud of flatterers; should he not, therefore, suppose, that, upon such occasions, he will be flattered? If he submits his differences to arbitration, he shows himself candid, equitable, and dispassionate; he states the reasons upon which his claim is founded; the umpire is an amicable mediator, not a rigorous judge; and though his determinations do not compel implicit obedience, yet the greatest deference should be paid to them: he does

does not pronounce sentence like a supreme judge, from whose authority there is no appeal; but he proposes expedients; and, by his advice the parties make mutual concessions, for the preservation of peace. If war is, at last, inevitable, notwithstanding the king's utmost endeavours to avoid it; he will, at least, have secured the approbation of his own conscience, the esteem of his neighbours, and the protection of the gods." Idomeneus was convinced by this reasoning; and consented that the Sipontines should mediate between him and the Sibarites.

The king perceiving that all the expedients to prevent the departure of the two strangers, were ineffectual, endeavoured to detain them by a stronger tie. He had observed that Telemachus had conceived a passion for Antiope; and he hoped, that, by strengthening this, he might accomplish his purpose. He therefore, when he gave an entertainment, frequently commanded his daughter to sing: she obeyed, from a sense of duty; but it was with such regret and confusion, as made it easy to perceive that she suffered by her obedience. Idomeneus went so far, as to intimate his desire that the subject of her song might be the victory which had been obtained over the Daunians and Adrastus; but she could not prevail upon herself to sing the praises of Telemachus: she declined it with modest respect, and her father thought fit to acquiesce. There was something in her voice extremely tender and sweet; Tele-

machus felt all its power, and his emotion was too great to be concealed. Idomeneus remarked it with pleasure ; but Telemachus appeared not to perceive his design : he could not quench the sensibility of passion, but reason precluded its effects. He was no longer that Telemachus, whom a tyrannic passion had enslaved in the island of Calypso ; while Antiope sung, he was silent ; and the very moment the song was over, he turned the conversation to some other subject.

The king being again disappointed, he resolved upon a hunting match, with which he proposed to entertain his daughter. Antiope declined the sport, and entreated with tears to be excused ; but the commands of Idomeneus were peremptory, and she was obliged to obey. She was mounted upon a fiery steed, which, like those that Castor had trained to war, disdained the ground, and was impatient of the rein ; yet she managed him with such ease and unconcern, that he seemed to move by the secret impulse of her will. A train of virgins followed her with ardour, in the midst of whom she appeared like Diana in the forests. The king followed her incessantly with his eye ; and, while he gazed upon his child, the past misfortunes of his life were obliterated : Telemachus also attentively observed her, and was more touched with her modesty, than with the graces of her person, or her dexterity in the field.

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The dogs pursued a wild boar, of an enormous size. He was more furious than that of Calydon; the bristles of his back were as long and as erect as a dart; his eyes seemed to sparkle with fire, and to be suffused with blood; his breath was heard at a remote distance, like the hoarse murmurs of rebellious winds, when Eolus, to appease the tempest, recalls them to his cave: his long tusks were crooked, like a sickle, nor could the trees of the forest stand before them. He gored all the dogs that had courage to approach him; and the boldest hunters that pursued him, were afraid he should be overtaken: Antiope, who, in the course, was swifter than the wind, came up and ventured to attack him: she threw a javelin at him, which wounded him in the shoulder; the blood gushed out in a torrent, he grew more furious, and turned upon his adversary. The horse of Antiope, however bold and spirited, shuddered, and drew back: the boar then rushed against him; and the shock was like that of the ponderous engines, that overturn the bulwarks of the strongest city: the horse could not sustain it, and fell. Antiope was now upon the ground; in a situation, that left her no power to avoid the tusks of the furious animal, whom she had provoked: but Telemachus, whose attention had been engrossed by her danger, had already quitted his horse; and, with the rapidity of lightning, threw himself between her and the boar, that was foaming to revenge his wound;

wound: he was armed with a spear, which he plunged into his body; and the horrid monster fell, replete with fury, to the ground.

Telemachus immediately cut off the head, which astonished the hunters, and was still terrible when nearly viewed: he presented it to Antiope, who blushed, and with her eyes consulted those of Idomeneus, to know what she should do. Idomeneus, who had been seized with terror at her danger, and was now transported with joy at her deliverance, made a sign that she should accept the present: in taking it from Telemachus, she uttered the following elegant acknowledgment; "I receive, from you, with gratitude, said she, a more valuable gift; I am indebted to you for my life." She had no sooner done speaking, but she feared she had said too much, and fixed her eyes upon the ground: Telemachus, who saw her confusion, could only reply, "How happy is the son of Ulysses, to have preserved a life so precious! How much more happy could he be, if he could unite it with his own!" Antiope, without making any reply, mixed hastily with her young companions, and immediately remounted her horse.

Idomeneus would, at that moment, have promised his daughter to Telemachus; but he hoped, that, in a state of uncertainty, his passion would still increase, and that the expectation of ensuring his marriage would detain him at Salentum. Such

were the principles upon which Idomeneus reasoned ; but the gods deride and disappoint the wisdom of men : the very project that was formed to detain Telemachus, hastened his departure. That tumult of love, which he now felt in his breast, made him distrust his resolution : Mentor laboured diligently to revive his desire of returning to Ithaca ; and the vessel being now ready, he also importuned Idomeneus to dismiss them. Thus, the life of Telemachus was every moment regulated by the wisdom of Mentor, who, with a view to the consummation of his glory, never suffered him to stay longer at any place, than was necessary to exercise his virtues, and add experience to knowledge.

Mentor, as soon as Telemachus arrived, had given orders that a vessel should be prepared. Idomeneus with infinite regret, had seen the preparations ; and, when he perceived that the guests, from whom he had derived such important advantages could be detained no longer, he gave himself up to melancholy and despair : he shut himself up in the innermost recesses of his palace ; and endeavoured to sooth his anguish by venting it in sighs and tears ; he forgot his necessary sustenance, and sleep could not produce an interval of tranquility : his health gradually declined, and the secret anxiety of his heart consumed him : he withered, like a stately tree which covers the earth with its shadow, but is
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gnawed by a worm at the root, which destroys the channel, through which it receives its nourishment; the winds in their fury, may have attacked it in vain; the earth may have seemed pleased to nourish it in her bosom; and it may have been spared, in reverence, by the axe: but if the latent mischief is not discovered, it will fade; its leaves, which are its honours, will be scattered in the dust; and the sapless trunk and branches only will remain. Such, in appearance, was Idomeneus, the victim of inconsolable grief.

Telemachus, though touched with his distress, did not dare to speak to him: he dreaded the day of departure, and sought pretences to delay it; but he was, at length, delivered from this state of embarrassment and suspense, by Mentor: “I am glad, said he, to see this alteration in your temper: you were, by nature, obdurate and haughty, sensible only to your own ease and interests; but you are now become a man, and your own misfortunes have taught you to commiserate the sufferings of others. Without this sympathy, there can be neither goodness, nor virtue, nor ability to govern; but it must not be carried to excess, nor suffered to degenerate into feminine softness. I would myself solicit Idomeneus to dismiss you, and spare you the embarrassment of a conversation so disagreeable; but I must not suffer a false shame and unmanly timidity to predominate

dominate in your breast. You must learn to blend fortitude and courage, with the tenderness and sensibility of friendship ; you should be always on your guard to avoid giving unnecessary pain ; we should participate the griefs of another, when we cannot avoid causing them ; and make the blow fall lightly, which we cannot avert."

"That an inevitable stroke may be thus lightened, said Telemachus, is the reason why I wish that Idomeneus should be acquainted with our departure, rather by you, than by myself."

"My dear Telemachus, said Mentor, you mistake your motive. You are like all other children of royalty, whose passions have been flattered, and whose wishes prevented in their earliest youth : they expect that every thing should be managed agreeable to their desires, and that the laws of nature should be subservient to their will ; yet they have not resolution to oppose any man to his face. They avoid an opposition, not from a principle of benevolence, that fears to give pain ; but from a regard to their own convenience and gratification : they cannot bear to be approached with dejected or discontented countenances ; and are touched with the miseries of men, only as objects disagreeable to behold : they will not hear of misfortune, because it is a disgusting subject ; and lest their fancy should be offended, they must be told that all is happiness and prosperity : they are surrounded with diversions, and will neither see nor hear

any thing that may interrupt their joy. If it is necessary to reprove misconduct, detect error, repress importunity, oppose false claims, or controul factious turbulence ; they will always depute another for the purpose, rather than declare their own will with that gentle firmness which enforces obedience, without creating resentment. They will tamely suffer the most unreasonable favours to be extorted from them, and the most important affairs to miscarry, rather than determine, for themselves, against the opinion of those who are continually about them. This weakness is easily discovered, and every one improves it to his advantage : every request is urged with the most pertinacious and troublesome importunity ; and is granted to avoid further importunity. They begin their attacks upon a prince by flattery ; by this, designing parasites recommend themselves to favour ; but they are no sooner trusted to serve, than they aspire to govern : they rule their sovereign by the very power they have derived from him ; the prince becomes subservient, and receives a yoke upon his shoulders ; he groans under it, and sometimes makes an effort to throw it off ; this effort is soon remitted, and he bears the yoke to his grave ; he wishes to avoid the appearance of being governed, yet tamely suffers the reality : to be governed, is, indeed, necessary to such princes ; for they resemble the feeble branches of a vine, which, not being
able

able to support themselves, always creep round the trunk of some neighbouring tree.

I must not, O Telemachus! suffer you to fall into this state of imbecility, which cannot fail to render you wholly unfit for government. Though you want resolution to speak to Idomeneus, and are afraid to wound your sensibility; yet you will forget his affliction, when you have turned your back upon Salentum: you are, even now, less affected by his grief, than embarrassed by his presence. Go, then, and speak to him for yourself; learn, upon this occasion, to be at once compassionate and determined; let him see that you leave him with regret, but, in a resolute tone, declare the necessity of your departure."

Telemachus did not dare to oppose Mentor, nor yet to seek Idomeneus; he was ashamed of his timidity, and yet wanted resolution to surmount it; he hesitated, he advanced a few steps, and then returned to Mentor, with some new pretence for delay. He was about to speak; but the very look of Mentor deprived him of the power, and confuted all that he would have said. "Is this, said Mentor, with a smile of disdain, the conqueror of the Daunians, this the deliverer of Hesperia? Is this the son of the wise Ulysses, who is to succeed him as the oracle of Greece? and does he not dare to inform Idomeneus, that he can no longer delay his return to his country, where he hopes once more to embrace his father? O wretched Ithaca! how great will

be thy misfortune, if thou art one day to be governed by a prince, who is himself a slave to childish bashfulness; and who, to gratify his weakness in the lightest trifle, will sacrifice the most important interest. Remark, Telemachus, the difference between the sedate fortitude of the closet, and the tumultuous courage of the field; you feared not the sword of Adrastus, yet are intimidated by the grief of Idomeneus: this inequality often sullies the glory of those princes, who have been distinguished by the noblest achievements; after having appeared heroes in battle, they have been found the meanest of mankind in common occurrences, in which others have been resolute and consistent."

Telemachus, sensible of these truths, and stung with the reproach they contained, suddenly departed without listening to his own suggestions. But when he approached the place, where Idomeneus was sitting pale and languishing, his eyes fixed upon the ground, and his heart overwhelmed with grief, they immediately became afraid of each other: they did not dare to interchange a look; they knew each other's thoughts without language; each dreaded that the other should break silence; and, in this painful suspense, both burst into tears. At length, Idomeneus, urged by excess of anguish, cried out, "Why should we seek virtue, when her votaries are so ill rewarded! I am made sensible of my weakness, and then abandoned to its effects. Be it so; and let

let me relapse into my past calamities. I will hear no more of good government; I know not the art, and am weary of mankind. But as for you, Telemachus, whither would you go? To seek your father is in vain, for among the living he is not to be found: Ithaca is in possession of your enemies, who will destroy you if you return; there cannot be a doubt that one of them is now the husband of your mother. Be content, therefore, to continue at Salentum; my daughter shall be your wife, and my kingdom your inheritance. Your power here shall be absolute, even during my life; and my confidence in you without limits. If these advantages cannot move you, at least leave me Mentor; Mentor is my last resource. Speak; answer me; let not your heart be steel-ed against me, nor deny your pity to the most wretched of mankind! Alas, you make me no reply; the gods are still inexorable: I am more sensible of their resentment at Salentum, than at Crete; and the loss of Telemachus wounds me deeper than the death of my son!"

Telemachus replied, in a faltering and timid tone, "I am not at my own disposal; my departure from Salentum, is not choice, but fate. I am commanded to Ithaca by the gods; their wisdom is communicated to Mentor, and Mentor has urged my departure in their name. What, therefore, can I do? Should I renounce my father, my mother, and my native country, that should be yet dearer than both? As I am born
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to royalty, I must not expect a life of ease and pleasure, nor must inclination be my guide. With your kingdom, I should possess more wealth than my father's can bestow : but I ought to prefer what the gods decree me, to what your bounty offers. If Antiope was my wife, I should think myself sufficiently happy without the expectation of your kingdom ; but that I may be worthy of her, I must go whither I am called by duty, and leave it to my father to demand her for me. Did you not promise to send me back to Ithaca ? and was it not under this promise that I marched with the allies against your enemy Adrastus ? and is it not now time, that I should endeavour to redress the misfortunes of my family ? The gods, who have given me to Mentor, have also given Mentor to the son of Ulysses, that by his guidance he might fulfil their purpose ; would you therefore have me lose Mentor, when all, but Mentor, is lost already ? I have now no certain portion, retreat, or parent, or country. One man, distinguished for virtue and for wisdom, is all that remains ; and this, indeed, is the most valuable donation of Jove : judge, then, if I can renounce the bounty, and consent to be totally destitute and forlorn. No ; rather would I cease to be : life itself is of less value, than a friend ; take my life, therefore, but deprive me not of Mentor !”

While Telemachus spoke, his voice became less faltering, and his timidity vanished. Idomeneus
could

could not approve of what he said, though he knew not what to reply ; and being unable to speak, he endeavoured to excite pity by looks and gestures of distress. At this instant he perceived Mentor, who addressed him in a solemn tone, but without severity ; “Do not yield, said he, to unreasonable sorrow. We indeed leave you ; but we leave you to that wisdom which presides in the councils of the gods. Remember, with gratitude, that we were sent by Jove, to correct your errors and preserve your state. Philocles, whom we have restored to you, will serve you with fidelity : his bosom will always entertain a reverence for the gods, a regard for virtue, love for the people, and compassion for the unfortunate. Harken to his counsel, and employ him without jealousy or distrust. The most important service he can render you, is to acquaint you of your faults without disguise or palliation ; in the first place, therefore, require this service of him. A good king is distinguished by the noblest fortitude ; he fears not the monitor in the friend, nor shrinks from the sight of his own errors : if you have this resolution, you have nothing to fear from our absence ; the happiness of your life is secure : but if flattery, which glides like a serpent, should once more get access to your heart, and cause you to suspect disinterested counsel, you are undone. No longer permit sorrow to triumph over you ; but follow virtue with the utmost effort of your mind. I have already in-

structed

instructed Philocles, to lighten your cares, and deserve your confidence ; and I will be answerable for his conduct. The gods have given him to you, as they have given me to Telemachus ; the destiny which they have allotted us, we should fulfil boldly ; for, to regret it, is vain. If my assistance should be necessary, after I have restored Telemachus to his father and his country, I will again visit you : what action can I perform that will afford me a more sensible delight ? I seek for myself neither wealth nor power upon the earth : and I wish only to assist others in the search of justice and virtue. To you I have a particular attachment, for the generous confidence you have reposed in me, and for the friendship you have shewn me."

With these words, Idomeneus became conscious to a sudden and pleasing change. He felt his passions subside, as the angry billows sink to rest, and the tempest is hushed to silence, when Neptune lifts his trident against them. Nothing now remained, but a kind of tender concern ; a soft and soothing melancholy, rather than grief ; and courage, hope, virtue, and confidence in the gods, began once more to kindle in his bosom.

"Well then, my dear Mentor, said he, I find we must lose all, and yet must not be dejected ; let me, however, be still present to your mind. When you are arrived in Ithaca, where the reward of wisdom shall complete your happiness, remember, that Salentum is your own work ; and
that

that Idomeneus, inconsolable for your loss, has no hope but in your return. Farewell, O son of Ulysses ! I will no longer detain you : the gods demand the treasure they have lent, and it is my duty to comply. Farewell, O Mentor, the greatest and wisest of men ! If such excellence as thine, is within the limits of humanity ; and thou art not a divinity, that hast assumed the form, to call strength from weakness, and wisdom from simplicity. Be still the guide and guardian of the son of Ulysses, who is more fortunate to be thy charge, than to be the conqueror of Adrastus. I dismiss you both : I will not presume to say more ; my sighs are involuntary, and may therefore be forgiven. Go, live together, and together be happy ! I have now nothing left, but the remembrance that I once shared your felicity : the happy moments are past, and I knew not their value ; they fled in haste, alas ! and they will never return ! I have possessed you ; but the joy is vanished ! I now behold you, but I shall behold you no more !”

Mentor seized this opportunity to withdraw : he embraced Philocles, who burst into tears, and had not power to speak. Telemachus would have taken Mentor by the hand, that he might have quitted that of Idomeneus ; but Idomeneus, placing himself between them, advanced towards the port : he gazed upon them, by turns ; he sighed, and he frequently began to speak ; but his

voice faltered, and the sentence remained unfinished.

In the mean time they heard, in a confused murmur, the voices of the mariners, who were numerous on the shore ; the cordage was stretched, the sails were made ready, and a favourable gale arose. Telemachus and Mentor, with tears in their eyes, took leave of Idomeneus, who held them long enfolded in his arms, and pursued them with his eyes as far as they could be seen.

The END of the TWENTY-THIRD BOOK.

BOOK



*Minerva resigning her Charge, pointing to
the Temple of Immortality. See Book XXIV.*

J. Valois Sc.

B O O K XXIV.

A R G U M E N T.

Telemachus, during the voyage, prevails with Mentor to explain several difficulties in the art of government, particularly that of distinguishing the characters of men, so as to employ the good, and avoid being deceived by the bad : towards the conclusion of this conversation, a calm obliges them to put in at a small island where Ulysses had just landed : Telemachus sees and speaks to him, without knowing who he is ; but after having seen him embark, he is sensible of a secret uneasiness, of which he cannot imagine the cause ; Mentor explains it, and consoles him, assuring him that he shall soon meet again with his father : he makes a further trial of his patience and piety, by detaining him to sacrifice to Minerva ; at length the goddess, who had been concealed under the figure of Mentor, resumes her own form, and discovers herself ; she gives Telemachus her last instructions, and disappears ; after which Telemachus arrives in Ithaca, and finds his father at the house of his faithful servant Eumenes.

THE sails now swell with the breeze, and the shore seems to recede : the experienced pilot saw, at a distance, the promontory of Leucate, which conceals its summit in hoary mists,

that are blown round it by the freezing whirlwind; and the Acroceraunian mountains, which still lift their haughty brow to heaven, though so often blasted by the bolts of Jove.

“ I believe, said Telemachus to Mentor, while they continued on the voyage, that I now perfectly comprehend the maxims of government that you have given me. They appeared, at first, like the confused images of a dream; but, by degrees, they became clear and distinct to my understanding: they were like objects, seen at the first dawn of the morning; which, at length, rise gradually, like a new creation out of chaos, as the light, increasing by insensible degrees, dissipates the mist that surrounds them, defines their true figure, and tinges them with their proper hue. I am thoroughly convinced, that the great secret of government is, to distinguish the different characters and capacities of men, to select them for different purposes, and allot each to the employment which is most suited to his talents; but I am still to learn, how characters are thus to be distinguished.”

“ To know mankind, replied Mentor, they must be studied; and, to be studied, they must frequently be seen and talked to. Princes should converse with their subjects, hear their sentiments, and consult them: they should also trust them with some inconsiderable employment, and observe how they discharge it, in order to judge whether

whether they are capable of more important service. By what means, my dear Telemachus, did you, at Ithaca, acquire your knowledge in horses? was it not by seeing them frequently, and conversing, with persons of experience, concerning their excellencies and defects! In the same manner, converse with the wise and good, who are grown old in the study of human nature, concerning the good and bad qualities of men: you will, thus insensibly, acquire a nice discernment of character, and be able to judge what may be expected from every man that falls under your observation. How have you been taught to distinguish between an excellent and an execrable poet, but by frequent reading, and conversation with persons who have a good taste for poetry? and how have you acquired judgment in music, but by the same application to the subject? How is it possible that men should be well governed, if they are not known? and how can the knowledge of men be acquired, but by living among them? Seeing them in public, where the conversation is on indifferent subjects, and sometimes artfully premeditated, cannot be termed living among them: they must be seen in private; their sentiments must be traced to the secret recesses of the heart; they must be viewed in every light; all their depths and shallows must be fathomed, and their principles of action ascertained.

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But, to form a proper judgment of mankind, it is principally necessary, to know what they ought to be : a clear idea of real merit, is absolutely necessary, to distinguish those who have it, from those who have it not. Men are continually talking of virtue and merit ; but there are few who know, precisely, what is meant by either : they are splendid terms indeed ; but, with respect to the greatest part of those who make them the constant subject of their discourse, they are of uncertain signification. Justice, reason, and virtue, must be resolved into some certain principles, before it can be determined who are just, reasonable, and virtuous : the maxims of a wise and good administration must be known, before those, who adopt them, can be distinguished from those, who substitute false refinement and political cunning in their stead. To take the dimensions of different bodies, it is necessary to have a standard measure ; to judge of qualities and characters, we must have some settled and invariable principles, in order to regulate our judgment. We must know, precisely, what is the great purpose of human life ; and to what end the government of mankind should be directed : the notion that a prince is invested with the regal power and authority for his own sake, is wholly incompatible. This notion can only gratify the pride of a tyrant : a good king lives but for his people ; and sacrifices his own ease and pleasure, to their advantage. He, whose eye is not invariably
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fixed upon this great end, the public good, if in any instance he attains it, will attain it by chance ; he will sail like a ship in the ocean, without a pilot, the stars unmarked, and the neighbouring coasts unknown : in such a situation, who can avoid shipwreck ?

“ Princes, not knowing in what virtue consists, are often ignorant of what they ought to seek in mankind : they mistake virtue for austerity ; it offends them by appearing to want complacency, and to affect independence ; it terrifies and disgusts them, and they turn from it to flattery. From that instant they can discover neither sincerity nor virtue ; from that instant they pursue a phantom of false glory, which renders them unworthy of the true ; they persuade themselves, that there is no such thing as real virtue upon earth ; for though the good can distinguish the wicked, the wicked cannot distinguish the good ; and what they cannot distinguish, they suppose not to exist : they know enough to render them suspicious ; and not knowing more, they suspect all alike ; they retire from the public eye, and immure themselves in the palace ; they impute the most casual trifles to craft and design ; they fear every one, and every one fears them : they avoid the light, and never appear but in disguise ; yet they are perfectly known ; the malignant curiosity of their subjects penetrates every veil, and investigates every secret : but he who is thus known by all, knows nobody ; the self-interested

rested wretches that surround him, rejoice to perceive, that he is inaccessible; and a prince, who is inaccessible to men, must be inaccessible to truth: those, who avail themselves of his blindness, are busy to calumniate or to banish all, who are capable of opening his eyes; he lives in a kind of savage, and unsociable pomp, always the dupe of that imposition, which he both dreads and deserves. He that converses only with a small number, cannot avoid adopting their passions and their prejudices; and, from passions and prejudices, even good are not free: he must also receive his knowledge by report; and, therefore, lie at the mercy of tale-bearers, a despicable and envious race, who are nourished by the poison that destroys others; who magnify trifles, and make what is blameless criminal; who rather than not impute evil, invent it; and who, to answer their own purposes, play upon the causeless suspicion and unworthy curiosity of a weak and jealous prince.

“ Let the principal object of your knowledge, my dear Telemachus, be man. Examine him; hear one man give his opinion of another; make trial of them by degrees; trust implicitly to none; and profit by your experience, when you shall have been deceived in your judgment, which sometimes will unavoidably happen; wicked men disguise themselves too artfully, to be always detected: be cautious therefore in forming your opi-

opinion of others ; and do not hastily determine, either that they are bad or good ; for, in either case, a mistake may be dangerous : and thus, even from your past errors, you will derive wisdom. When you have discovered virtue and abilities in a person, employ him in full confidence ; for men of integrity expect that others should appear sensible of their merit ; and set a much higher value upon confidence and esteem, than pecuniary rewards. But do not endanger their virtue, by trusting them with unlimited power ; for many men, who have stood against common temptations, have fallen, when absolute authority, and boundless wealth, have brought their virtue to a severer test. The prince, who is so far favoured of the gods, as to find two or three, whose wisdom and virtue render them worthy of his friendship ; will, by their means, find others of the same character, to fill the inferior departments of state : and thus, by the few that he can trust, he will acquire the knowledge of others.”

“ But I have frequently heard, said Telema-
chus, that men of ability should be employed,
even though virtue be wanting.” “ The service
of such men, replied Mentor, is, indeed, some-
times necessary. When a nation is in a state of
tumult and disorder, authority is often found in
the hands of wicked and designing men, who
are possessed of important employments, from

which they cannot immediately be removed ; and have acquired the confidence of persons in power, who must not abruptly be opposed ; nor must they be abruptly opposed themselves, lest they should throw all things into confusion : such men must be employed for a time, but care must constantly be taken, to lessen their importance by degrees ; and even while they are employed, a real confidence must never be reposed in them. He that trusts them with a secret, invests them with power which they will certainly abuse, and of which, from that instant, he will be the slave : by his secret, as with a chain, he will be led about at pleasure ; and, however he may regret his bondage, he will find it impossible to be free. Let them negotiate affairs of no great importance, and be treated with attention and kindness ; let them be attached to their duty, even by their passions, for by their passions only they can be held ; but let them never be admitted to secret and important deliberations. Always have in readiness a spring to put them in motion, when it is proper they should act ; but a king should never trust them with the key either of his bosom or his state. When the public commotion subsides, and government is regularly administered by men of approved integrity and wisdom, the wicked, whom the necessity of your affairs had obliged you to employ, will insensibly become unnecessary and insignificant : but, even then, they should be
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kindly treated; for, to be ungrateful, even to the wicked, is to be like them: but in all kindness shewed to such characters, there should be a view to their amendment; some of their faults should be overlooked, as incident to human infirmity: but the king's authority should be gradually resumed, and those mischiefs prevented which they would openly perpetrate, if not restrained. It must, however, be confessed, that the necessity of using wicked men as instruments of doing good, is a misfortune; and though it is sometimes an unavoidable misfortune, it should be remedied as soon as possible. A wise prince, who wishes only to establish order, and distribute justice, will soon find honest men, of sufficient ability to effect his purposes, and be able to shake off those whose characters disgrace the best service they can perform.

“But it is not enough for a king, to find good subjects in a state; he must also make them.”

“That, said Telemachus, must indeed be an arduous task.” “Not in the least, replied Mentor: the very search after virtue and abilities, will produce them; for rewards, well bestowed, will excite universal emulation. How many languish in indolence and obscurity, who would become distinguished if the hope of fortune was to excite them to labour? and how many despairing to rise by virtue, endeavour to surmount the distresses of poverty by criminal means? If you distinguish genius and virtue by rewards and honours,

your subjects will excel in both, by a voluntary and vigorous effort of their own: and how much farther may you carry that excellence, by gradually advancing those that appear capable of public and important service, from the lowest to the highest employments? You will exercise their various talents; and experience the extent of their understanding, and the sincerity of their virtue. Those who attain the highest offices in the state, will then have been brought up, under your own inspection, in lower stations; you will have followed them through life step by step: and you will be able to judge of them, not from their professions, but from the whole tenour of their conduct."

While Mentor was thus reasoning with Telemachus, they perceived a Phæacian vessel, which had put into a small island wholly desolate, and surrounded by craggy precipices of an enormous height. It was, at this time, a profound calm, so that the zephyrs themselves seemed to suspend their breath: the whole surface of the sea became as bright and smooth as a mirror; the sails, which clung to the mast, could no longer give motion to the vessel, and the rowers, exhausted with labour, endeavoured in vain to supply the deficiency of the gale. It became, therefore, absolutely necessary to go on shore at this island, which was rather a rock of the sea, than an habitation for men; and had it not been for the calm, it could not have been approached
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without the utmost danger. The Phæacians, who were waiting for a wind, were not less impatient of delay than the mariners of Salentum, who had the conduct of Telemachus and Mentor. As soon as Telemachus was on shore, he advanced over the crags, towards some of these people, who had landed before him; and enquired of the first man he met, whether he had seen Ulysses, the king of Ithaca, at the palace of king Alcinoüs.

The person, to whom he addressed himself, happened not to be a Phæacian; but was a stranger, and unknown: he was of a majestic deportment, but appeared melancholy and dejected. When he was accosted, he was lost in thought, and seemed not to hear the question that was asked him; but soon recollecting himself, he replied, "You are not mistaken; Ulysses was received at the palace of Alcinoüs, as at a place where Jupiter is revered, and the duties of hospitality fulfilled: but he is no longer in that country, where you will now seek him in vain. He is sailed for Ithaca, that he may once more salute his household gods, if the superior powers shall forget their anger, and vouchsafe the blessing."

The stranger pronounced these words in a melancholy voice, and immediately rushed into a wild thicket on the summit of a rock; where, fixing his eyes upon the sea, he seemed desirous of solitude, and impatient to depart. Telemachus observed him with great attention; and the more he gazed, the greater were his emotion and astonishment.

astonishment. "The answer of this stranger, said he to Mentor, is that of a man so absorbed in grief, as scarce to attend to external objects. I pity the unfortunate, for I am myself unfortunate; and I am particularly interested for this man, without knowing why: he has treated me with incivility, he seemed to pay no attention to what I said, and hardly did he vouchsafe me an answer; yet I cannot but wish that his misfortunes were at an end." "You see then, replied Mentor with a smile, what advantage is derived from the calamities of life: they humble the pride of greatness, and soften insensibility to compassion. Princes, who have drank only out of the cup of prosperity, imagine themselves to be gods; if they have a ridiculous wish to be gratified, they expect mountains to sink, and seas to vanish; they look upon the rest of mankind as nothing, and would have all nature the mere instrument of their caprice: when they hear of misfortune, they are almost a stranger to the term; with respect to them, misfortune is a dream; and they know not the difference between good and evil. Affliction only can teach them humanity; and give them, for the adamant in their bosom, the heart of a man: when they are afflicted, they become sensible that they participate a common nature with others, to whom they should administer the comfort of which they feel the want. If a stranger has thus forcibly excited your pity, because he is a wanderer upon the coast, like yourself, how much more

more compassion ought you to feel for the people of Ithaca, if, hereafter, you should see them suffer ! Yet these people, whom the gods will entrust to your care, as a flock is committed to the care of a shepherd, may, perhaps, become miserable by your ambition, your prodigality, or your imprudence ; for nations are never wretched but by the fault of kings, who should be ever on their guard to protect their subjects from misfortune."

While Mentor was speaking, Telemachus listened with grief and trouble ; and at length, with some emotion, replied, " If these things are as you represent them, royalty is, of all conditions, the most wretched. A king is the slave of those, over whom he has the appearance of commanding ; his people are not subordinate to him, but he is subordinate to his people ; all his powers and faculties are referred to them, as their object ; he is the servant, not of the community only, but of every individual ; he must supply all their wants, accommodate himself to all their weaknesses, chastise them as a father, teach them wisdom, and render them happy. The authority with which he appears to be invested, is not his own ; he is not at liberty to exert it, either for his glory or his pleasure : it is, indeed, the authority of the laws, to which he must be obedient, as an example to others ; the laws must reign, and of their sovereignty he must be the defence ; for them he must pass the night without rest, and the day in

labour ; he has less liberty and repose, than any other in his dominions ; for his own freedom and repose are sacrificed to the freedom and happiness of the public."

"It is true, replied Mentor, that a king is invested with royalty, only that he may be, to his people, what a shepherd is to his flock, or a father to his family : but can you imagine, my dear Telemachus, that a king can be wretched who is continually employed to make multitudes happy ? He corrects the wicked by punishment, he encourages the good by rewards, he forms the world to virtue, and is the representative of the gods ! Is it not sufficient glory to enforce obedience to the laws ? To affect being above their authority, is not to acquire glory, but to become the object of detestation and contempt. A king, if he is wicked, must consequently be miserable ; for his passions, and his vanity, will keep him in perpetual tumult and solicitude : but if he is good, he will enjoy the purest, and most permanent of all pleasures, in promoting the cause of virtue, and expecting an eternal recompence from the gods."

"Telemachus, with great agitation of mind, seemed, at this time, never to have comprehended these maxims, though they had long been familiar to him, and he had often taught them to others : a splenetic humour, the frequent concomitant of secret infelicity, disposed him, contrary to his real sentiments, to oppose the truths which
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Mentor had explained, with subtle cavils, and pertinacious contradiction. Among other objections, he urged the ingratitude of mankind: "What, says he, shall life be devoted to obtain the esteem of those, who will, perhaps despise, you for the attempt; and to confer benefits upon the abandoned, who may probably use them to your destruction?"

"Ingratitude, replied Mentor with great serenity, must be expected from mankind: but we should not on that account be weary of doing good; we should be serviceable to them, less for their own sakes, than in obedience to the gods, who command it. The good that we do, is never lost; if men forget it, it is remembered and rewarded by the gods. Besides, if the multitude are ungrateful, there will always be virtuous men, by whom virtue will be revered; and even the multitude, however capricious and inconstant, will, sooner or later, be just to real merit. But, if you would wish to prevent the ingratitude of mankind, do not load them with such benefits, as, in the common estimation, are of most value; do not endeavour to make them powerful and rich; do not make them the dread or the envy of others, either by their prowess, or their pleasures. They will be corrupted by this glory, this abundance, these delights; they will become more wicked, and consequently more ungrateful. It is offering them a fatal gift, a delicious poison; endeavour, therefore, to improve

their morals, to inspire them with justice, sincerity, the fear of the gods, humanity, fidelity, temperance, and impartiality : by rendering them good, you will eradicate ingratitude : when you give virtue, you bestow a permanent advantage ; and virtue will always attach those, who receive it, to those from whom they receive it. Thus, by communicating real benefits, you will receive real benefit in return ; and you can have nothing to apprehend from ingratitude. Is it surprising, that men should be ungrateful to princes, who have trained them to nothing but injustice and ambition ; and taught them only to be jealous, arrogant, perfidious, and cruel ! A prince may reasonably expect, that his people will act towards him, as he has taught them to act towards others. If he endeavours to render them good, both by his example and authority, he will reap the fruit of his labour from their virtue ; or, at least, in his own, and in the favour of the gods, he will find abundant consolation for his disappointment.

When Mentor had done speaking, Telemachus advanced hastily towards the Phæacians, whose vessel lay at anchor near the shore. He found among them an old man, of whom he enquired whence they came, whither they were going, and if he had not seen Ulysses. “ We are come, answered the old man, from our own island Corcyra, and are going for merchandize to Epirus : Ulysses, as you have been already informed, has been

been in our country, but he now has left it."

"But who, added Telemachus, is he, that, while he waits for the departure of your vessel, seems to be absorbed in the contemplation of his own misfortunes, and retires to the most solitary parts of the island?" "He, replied the old man, is a stranger of whom we have no knowledge. It is said, that his name is Cleomenes; that he is a native of Phrygia; and that, before his birth, an oracle had declared to his mother, that, if he quitted his country, he should be a king; but that, if he continued in it, the gods would denounce their anger against the Phrygians by a pestilence.

"As soon as he was born, he was delivered to some sailors, by his parents, who conveyed him to the island of Lesbos, where he was privately educated at the expence of his country, which was so greatly interested in keeping him at a distance. As he increased in stature, his person became both comely and robust; and he was expert in all bodily exercises; he also applied, with great genius and taste, to science and the polite arts: but he was not suffered to continue in any country. The prediction of the oracle concerning him became universally known, and he was soon discovered wherever he went: kings were every where jealous, lest he should wrest the sceptre out of their hands; and thus he became a fugitive from his youth, wandering about from country to country, without finding any place, in which he might

be permitted to remain. He has visited nations very remote from his own ; but the secret of his birth, and the oracle concerning him, is discovered as soon as he arrives. His endeavours to conceal himself, wherever he comes, by entering into some obscure class of life, are soon discovered, by his superior talents for war, literature, and government, which break out with irresistible splendor, notwithstanding his efforts to repress them. In every country, he is surprized into the exertion of his abilities, by some unforeseen occasion ; and these make him immediately known to the public. His merit is his misfortune ; for this, he is feared wherever he is known, and excluded from every country where he is inclined to reside : it is his destiny to be every where esteemed, beloved, and admired : and to be excluded from all civil societies upon earth.

“ He is now advanced in years ; and has not yet been able to find any district, either of Asia or Greece, where he may be permitted to live in unmolested obscurity. He appears to be wholly without ambition, or a thirst for riches ; and if the oracle had not promised him a crown, he would think himself the happiest of mankind. He entertains no hope of returning to his native country ; for he knows, that, to return thither, would be to give up every family to mourning and tears. Even royalty itself, for which he suffers, is not desirable in his estimation : he is fulfilling the condition upon which it is to be acquired, in spite
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of himself; and, impelled by an unhappy fatality, he pursues it from kingdom to kingdom, while it flies like a splendid illusion before him, as it were to sport with his misfortunes, and continue an idle chase, till life itself shall have lost its value with its use. How fatal a gift is reserved for him by the gods! how has it embittered the hours of youth, which otherwise would have been devoted to joy! and how has it aggravated the infirmities of age, when the only felicity of life is rest!

“He is now going, continued the mariner, to Thrace, in search of some uncivilized people, destitute of laws; in order to collect them into a society, and govern for a certain time; that thus, having accomplished the oracle, the most flourishing kingdom may admit him without fear. If he succeeds in this design, he proposes to retire immediately to a village in Caria; and apply himself wholly to agriculture, of which he is passionately fond. He is a wise and temperate man, he fears the gods, and he knows mankind; and though he does not think them worthy of esteem, can live peaceably among them. Such is the account that I have heard of the stranger, after whom you enquire.”

Telemachus, during this narrative, frequently turned his eyes towards the sea, which began to be troubled: the wind now swelled the surface into waves, which, breaking against the rocks, whitened them with foam. The mariner obser-

ved it ; and turning hastily to Telemachus, “ I must be gone, said he, or my companions will sail without me.” He then ran towards the vessel, the mariners hurried on board, and nothing was heard but a confused clamour among the impatient mariners.

The stranger, whom they called Cleomenes, had wandered about in the centre of the island ; and, climbing to the summit of many of the rocks, had viewed the boundless diffusion of waters around him with a fixed and mournful attention. Telemachus had still kept sight of him, and observed him in every situation ; not with an idle curiosity, for his heart melted with compassion for a virtuous man, who was wretched, and a fugitive ; formed for great achievements, yet condemned to be the sport of fortune, and a stranger to his country. “ Perhaps, said he to himself, I may once more see Ithaca ; but this Cleomenes cannot see Phrygia again.” Thus Telemachus received consolation, from contemplating the misery of a man more wretched than himself.

At length the stranger, perceiving his vessel ready to sail, rushed down the craggy sides of the rock, with as much agility and speed, as Apollo bounds, from precipice to precipice, in the forests of Lycia, when, with his silver hair gathered in a knot behind him, he pursues the stags and the boars, that fly from the terrors of his bow in vain. When the stranger was on board, and his vessel,
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dividing the waves, fled gradually from the shore, the heart of Telemachus died within him; he felt the keenest affliction, but was ignorant of the cause; the tears flowed unbidden from his eyes, and he found nothing so pleasing as to weep.

In the mean time, he observed the mariners of Salentum, overcome with fatigue, were stretched upon the grass near the beach in a profound sleep. A sweet insensibility was diffused through every nerve; and the secret, but powerful influence of Minerva had, in full day, scattered over them the humid poppies of the night. Telemachus was surprized to see this general drowsiness among the Salentines, while the Phæacians, ever active and vigilant, had improved the gale; yet he was more intent upon watching their vessel, which was now vanishing from his sight in the horizon, than upon recalling his mariners to their duty. A secret and irresistible sense of astonishment and concern, kept his eyes fixed upon the bark that had left the island, and of which the sails only could be seen, which, by their whiteness, were just distinguished from the azure waves of the sea. Mentor called to him, but he was deaf to his voice: his faculties seemed to be suspended, as in a trance; and he had no more the possession of himself, than the frantic votaries of Bacchus, when grasping the Thyrsus in their hands, the ravings of their frenzy are re-echoed from the banks of the Hebrus, and the rude acclivities of Ismarus and Rhodope.

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At length, however, the enchantment was suspended : and he again melted into tears. My dear Telemachus, said Mentor, I am not astonished to see you weep ; for the cause of your trouble, though to you a secret, is known to me. Nature is the divinity that speaks within you ; it is her influence that you feel ; and, at her touch, your heart has melted. The stranger for whom you feel this anxiety is the great Ulysses. What the Phæacian has told you concerning him, under the name of Cleomenes, is mere fiction invented to conceal his return to Ithaca, whither he is now going : he is already near the port ; and the scenes so long desired, are at length given to his view. You have seen him, as it was once foretold you, but have not known him : the time approaches, when you shall see him again ; when you shall know him, and be known by him : but the gods would permit this only in Ithaca. His heart did not experience less emotion than yours : but he is too wise to trust any man with his secret, while it might expose him to the treachery and insults of the pretenders to Penelope. Ulysses, your father, is the wisest of mankind ; his heart is of an unfathomable depth, his secret lies beyond the line of subtilty and fraud . he reveres truth, he utters nothing that may wound it ; but when it is necessary, he conceals the truth ; his wisdom is like a seal upon his lips, which is never broken, but for an important purpose : he saw you : he spoke to you, yet he concealed himself from you :
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what a conflict must he have sustained, what anguish must he have endured ! Wonder not, therefore, that he appeared sorrowful and dejected."

During this discourse, Telemachus stood fixed in astonishment, and at length burst into tears : and it was a considerable time, before the sighs that struggled in his bosom, would permit a reply. At length he cried out, " Indeed, my dear Mentor ! there was something in this stranger, that controlled all my heart ; something that attracted and melted me ; a powerful influence without a name ! But, if you knew him, why did you not tell me, before his departure, that he was Ulysses ? and why did you not speak to him yourself, and give him some indication that he was not concealed from you ? What do these mysteries conceal ? Must I then for ever be unfortunate ! Will the enraged gods doom me to the torments of Tantalus, whose burning lips a delusive stream approaches for ever, and for ever flies ! O Ulysses ! Ulysses ! have I for ever lost thee ! perhaps I shall see thee no more ; perhaps the suitors of Penelope may take thee in the snares, which they spread for me ; O had I followed thee, we might at least have died together ! O Ulysses, Ulysses, if thou shalt escape another shipwreck, which, from the persevering malice of fortune, there is reason to doubt ; I tremble lest thou shouldst meet, at Ithaca, as disastrous a fate, as Agamemnon at Mycene. But wherefore, O my dear Mentor ! did you envy my good fortune ? why have I not

already embraced my father? why am I not now with him in the port of Ithaca, fighting at his side, and exulting in the destruction of his enemies?"

"You see, my dear Telemachus, replied Mentor with a smile, the disposition of mankind. To-day, you are inconsolable, because you have seen your father without knowing him; but what would you have given, yesterday, to have been assured that he was not dead! To-day, your own eyes have been witnesses that he lives; and this assurance, which should transport you with joy, overwhelms you with distress. It is thus that mankind, by the perverse depravity of their nature, grow indifferent about what they have most desired, the moment it is possessed; and are artful in tormenting themselves with fruitless wishes, for that which is beyond their reach. It is to exercise your patience, that the gods thus hold you in suspense. You consider this time as lost, but be assured that it is infinitely improved. The distress which you now suffer, will exercise you in the practice of that virtue, which is so essentially necessary to those who are born to command. Without patience, you can be master neither of others nor yourself. Impatience, which is mistaken for the force and vigour of the soul, is, indeed, a weakness; the want of fortitude to suffer pain. He, who knows not how to wait for good, and to endure evil, resembles a man, who cannot keep a secret; they both want power to restrain the first impulse of the mind; like a charioteer,
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whose hand has not strength to restrain his impatient coursers, in their headlong speed; they disdain the bridle, they rush violently forward, the chariot is overturned, and the feeble driver is crushed under the wheels. The impatient man is thus precipitated to ruin, by the violence of impetuous and ungoverned desire. The more elevated his station, the more fatal is the consequence of his impatience: he waits for nothing, he despises deliberation, and takes all things, as it were, by storm; every enjoyment is a violence and an injury; he breaks down the branches to gather the fruit before it is ripe; he will burst open the door rather than wait till it is opened; and resolves to reap, at the time the prudent husbandman would sow: all his actions are precipitate, and unreasonable; all that he does, therefore, is done amiss, and must be futile and transient as his own desires. Such are the ridiculous projects of a man, who vainly imagines that he is capable of every thing; and gives a loose to every impatient wish, that prompts him to abuse his power. Your patience is thus tried, my dear Telemachus, that you may learn to be patient; and, for this cause, the gods have given you up to the caprices of fortune, and suffered you to be still a wanderer, to whom all things are uncertain. Every object of your hope has just appeared and vanished, like the fleeting images of a dream when you awake; to convince you that the blessings, which

we imagine to be within our grasp, elude us, and disappear in a moment. The best precepts of the wise Ulysses, will be less instructive to you than his absence, and the sufferings you have endured while you sought him."

Mentor then determined to bring the patience of Telemachus to a severer trial ; at the moment, therefore, when the young hero was eagerly urging the mariners to set sail without delay, Mentor suddenly stopt him, and proposed that they should offer a solemn sacrifice to Minerva upon the beach. Telemachus consented without remonstrance or complaint ; two altars of turf were immediately raised, the incense smoked, and the blood of the victims was shed : Telemachus looked up to Heaven, with a sigh of tenderness and devotion ; and acknowledged the powerful protection of the goddesses.

The sacrifice being ended, he followed Mentor into the darkest recess of a small neighbouring wood ; where he suddenly perceived the countenance of his friend assume another form : the wrinkles of his forehead disappeared as the shadows of the night vanish, when Aurora, with her rosy fingers, throws back the portals of the East, and kindles the horizon with the beams of day ; his eyes, which were keen and hollow, changed to a celestial blue, and sparkled with divine radiance ; his beard, which was grizzled and neglected, immediately vanished ; and the sight of Telemachus was dazzled by new features, which
were,

were, at once, mild and awful, lovely and majestic. He beheld the countenance of a woman, soft and delicate as the springing flower, just opening to the sun, and blooming with the tints both of the lily and the rose; it was distinguished by the ineffable beauty of eternal youth, and the easy dignity of unaffected majesty: her flowing tresses impregnated the gale with ambrosial odours, and her robes shone with a various and vivid splendor, like the clouds of heaven, which the sun diversifies and irradiates with his earliest light. The Deity was no longer supported by the earth, but reclined upon the air, in which she glided like a bird in its flight: in her hand she held the shining lance, at which whole nations tremble, and Mars himself becomes sensible to fear: her voice was sweet and placid, but penetrating and strong; her words pierced the heart of Telemachus like shafts of fire, and thrilled him with a kind of delicious pain; upon her helmet, appeared the solitary bird of Athens; and the formidable ægis glittered upon her breast. By these characteristics, Telemachus knew that he beheld Minerva.

“ And is it even thou, said he, O Goddess! who hast vouchsafed guidance and protection to Telemachus, for the love thou bearest to his father! He would have continued to speak, but his voice failed him; and the thoughts that rushed with impetuosity from his heart, his tongue laboured to express in vain: he was over-whelmed

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by the presence of the divinity, like a man, who in
a dream, is oppressed, to the loss of breath ; and
who, although agonized with an effort to speak,
can articulate nothing.

At length the Goddess addressed him in the following words : “ Hear me, O son of Ulysses, for the last time ! I have hitherto favoured no mortal with such instruction as I have vouchsafed to thee. I have been thy protection in countries unknown, in shipwreck, in battle, in every situation of danger and distress, by which the heart of man can be tried. I have displayed to thee, by experiment, all maxims of government, both false and true ; your errors have not been of less advantage to you than your misfortunes. Who can govern, that has never suffered ; who can avoid error, but by experience of its evil ? Thou hast filled the earth and ocean with disastrous adventures, like thy father ; and art now worthy to follow him to Ithaca, where he is this moment arrived, and whither thy passage is short and favourable. In battle, let thy station be at his side ; obey him with implicit reverence ; and let the meanest subject learn his duty from thy example. He will give Antiope to thy wishes ; and thou shalt be happy with her, because thy object was rather merit than beauty. When thou shalt be invested with sovereign power, let it be thy ambition to restore the golden age : let thy ear be open to all, but thy confidence restrained to few : trust not implicitly to thy own virtue, or
thy

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thy own wisdom: fear to deceive thyself; but
fear not that others should know thou hast
been deceived. Cherish thy people; and neglect
nothing, that may inspire them with an affection
for thee: where that affection is wanting, it be-
comes necessary to impress an awe; but this ex-
pedient, like a violent and dangerous remedy,
should always be used with reluctance. Under-
take nothing, of which thou hast not considered
the most remote consequences: look steadily at
the future, whatever evils it may present; and
learn that true courage consists in the anticipation
and contempt of necessary danger: he who will
not voluntarily look danger in the face, will
shrink from the fight, when it is obtruded upon
him: he only is wise and brave, who willingly
looks on all that can be seen, who avoids all dan-
gers that are avoidable, and meets those that are
inevitable with equanimity. Shun luxury,
pomp, and profusion, and place thy glory in sim-
plicity: let thy virtues and good actions be the
ornaments of thy person and thy palace; let these
be the guard that surrounds thee; and teach the
world, by thy example, in what honour consists.
Remember always, that kings reign not for their
own glory, but for the good of their people:
the virtues and the vices of kings, entail happi-
ness or misery upon mankind, to the remotest ge-
nerations; and a bad reign sometimes produces
calamity for ages. Above all, guard against thy
humour; that peculiarity of disposition, which,
independant

independant both of the passions and reason, distinguishes mankind from each other; that capricious principle, which chuses and rejects, loves and hates, approves and condemns, not in consequence of qualities in the object, but propensities in the mind. This humour is a bosom enemy, which every man is condemned to carry with him to the grave: it will enter into all thy councils; and, if indulged, will certainly pervert them: it will prevent thee from improving opportunities of advantage; it will prefer shadows to the substance, and determine important affairs by petty considerations; it obscures talents, depresses courage, and renders a man feeble, inconstant, odious, and insupportable: be continually upon the guard against this enemy. Fear the Gods, O Telemachus, and let this fear be kept sacred in thy bosom, as thy dearest treasure; for with this thou shalt possess wisdom and justice, tranquillity and joy, unpolluted pleasure, genuine liberty, peaceful affluence, and spotless glory.

“ I now leave thee, O son of Ulysses! But, so long as thou shalt feel the want of my wisdom, it shall remain with thee. It is now time, that thou shouldst depend upon thy own strength: I withdrew from thee in Ægypt and at Salentum, that I might reconcile thee to the want of that assistance, which I afforded, by degrees, as a mother weans an infant from the breast, when it is no longer

longer necessary to indulge him with milk, and he is able to subsist upon solid aliments !”

Scarce had the goddess finished these admonitions, than she ascended from the earth ; and a cloud of intermingled azure and gold surrounding her, she disappeared. Telemachus stood a moment astonished and transported ; then sighing, prostrated himself upon the ground, and stretched out his hands towards heaven. After this homage was paid, he arose, awakened his companions, hastened their departure, arrived in Ithaca, and found his father at the habitation of his faithful Eumenes.

The END of the TWENTY-FOURTH and last Book.

longer necessary to struggle with him, and
he was able to resist upon his knees.
He saw that the great angel had
fallen, and he advanced from the earth; and a
cloud of burning sulphur and gold surrounding
him, he disappeared. The emperor stood a mo-
ment astonished and transported; then sighing
prostrated himself upon the ground, and stretch-
ed out his hands towards heaven. After this he
was laid in his grave, and his companions
bathed their garments, and in Isaac, and
found his father in the habitation of his faithful
servants.

The End of the Tenth century and last Book.

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